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RESERVE
STORAGE

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THOSE who read Dr. Goodrich's letter on another page will not wonder that, under the circumstances which he records, he found himself "pronouncing the blessed words of the Creed, 'I believe in the Holy Ghost.'" The scene he describes is as nearly allied to Pentecost as is any scene of which we have heard. Such sudden conviction of sin, such manifestations of penitence, such imploring cries for mercy have been regarded as utterly foreign to the Chinese temper of mind and heart. These students certainly had never witnessed, probably had never heard of, a revival of this sort. Who can fail to recognize it as the power of the Holy Ghost?

WE call especial attention to the article on another page by Dr. Schreiber, of Barmen, the eminent Secretary of the Rhenish Society, in which he tells a thrilling story of missionary success—and a story of peculiar interest to the friends of the American Board. For two generations the sad account of the killing of Lyman and Munson has been repeated, and to human view there seemed to be no light to relieve the gloom of that terrible tragedy. What a stimulus it is to our faith to find now that these martyrs did not die in vain! Dr. Schreiber, in coming to the United States to attend the Ecumenical Missionary Conference, had especially desired to come to the rooms of the American Board in Boston, that he might tell the Board of the fruitage, after so long delay, of its apparently unsuccessful work in Sumatra. Unable to do so from lack of time, he kindly consented to write out the story in brief form, and our readers will heartily thank him for his article describing the wonderful successes attained by the missionaries of the Rhenish Society in Sumatra.

HEARTIEST acknowledgments are due to the members of the various committees that planned for and carried out so successfully the arrangements for the Ecumenical Conference. Few have any adequate conception of the labor involved. It was a gigantic task. To the Executive Committee, and especially the Committee on Hospitality, the thanks of all friends of missions should be given. To those who understand the labor involved, it is not strange that some members of those committees have been quite prostrated from overwork. The hospitalities extended were unbounded, and nothing was wanting in the arrangements to make the Conference the success it was.

"I Believe in the Holy Ghost."

From the Graves of the Martyrs.

Arrangements at the Conference.

DR. JAMES S. DENNIS, as chairman of the committee for preparation of statistics for the Ecumenical Conference, presented a most elaborate report which must have cost prolonged study and labor. The **Centennial Statistics.** tables, with accompanying notes, fill twenty-eight quarto pages, and are of the deepest interest to those who have skill to read them aright. These tables will be incorporated in the report of the Conference, and will be a standard for reference in years to come concerning the condition of foreign missions at the end of the nineteenth century. The report divides the societies into three classes: first, those directly engaged in foreign missions; second, those indirectly coöperating; and third, those independently engaged in specialized efforts, such as educational institutions, orphanages, hospitals, etc. Under the first class (societies directly engaged in foreign missionary work) the number is 249; under the second class (indirectly coöperating) there are 98; under the third class (specialized work) are 102; making a total of 449. The totals under these three classes, which constitute the grand summary of Protestant foreign missionary work, are as follows:—

Ordained missionaries, 5,063.	Principal stations, 5,571.
Physicians (men), 484.	All other stations, 26,247.
Physicians (women), 218.	Organized churches, 11,039.
Laymen not physicians, 1,470.	Communicants, 1,317,684.
Married women, 3,567.	Added during the last year, 84,186.
Unmarried women, 3,403.	Number of Sunday Schools, 15,032.
Total foreign missionaries, 15,460.	Sunday School membership, 771,928.
Ordained natives, 4,053.	Contributions from native sources,
Unordained native laborers, 72,999.	\$1,841,757.
Total native laborers, 77,338.	Native Christian community, 4,414,236.

ONCE more we are indebted to Rev. Henry Loomis, Agent of the American Bible Society in Japan, for a compilation of statistics of Protestant missions in the Japanese empire. A condensation of his extended table will be found upon page 236. While in a few particulars no progress is indicated, yet, on the whole, the report is an encouraging one. No less than 3,149 additions are reported to the Protestant churches within the past year. Mr. Loomis reports that there has been a continuous increase in the sale of the Scriptures, the Bible Societies' Committee having issued during the year 150,000 copies of Bibles, Testaments, or portions.

A PLEASANT incident is reported from Kessab, Central Turkey, where a meeting was held on last New Year's day, commemorating the entrance upon the last year of the century. In the historical review made "**Fill the Mat.**" by one of the very first Protestants, he recalled the time when they worshiped in a little room and brought one single mat for the use of the congregation. Their prayer then was, "Oh Lord, fill up this mat." This prayer of less than fifty years ago seems very surprising when one witnesses the very large congregations which assemble there now on each Sabbath day.

THE report of the receipts of the American Board for the month of **Financial.** April, and for eight months of the fiscal year, is here presented for careful consideration :

	April, 1899.	April, 1900.
Donations	\$39,261.90	\$64,951.95
Donations for the debt	20.00	20.00
Legacies	10,291.27	3,725.73
	<hr/> \$49,573.17	<hr/> \$68,697.68
	8 mos., 1899.	8 mos., 1900.
Donations	\$299,882.02	\$345,584.97
Donations for the debt	797.96	634.08
Legacies	48,603.46	85,390.05
	<hr/> \$349,283.44	<hr/> \$431,609.10

Increase in donations for eight months. \$45,702.95; decrease for the debt, \$163.88; increase in legacies, \$36,786.59; net increase. \$82,325.66.

This is a gratifying report for us to give to the churches. We hope it will be an inspiring word, which will result in a continuance in this good way until the work shall have, in all its departments, an adequate support. It should be remembered that some of this increase in receipts is from *special* gifts, which are expended according to the will of the donors, and does not help the Board in its regular appropriated work. We have learned of some instances in which the churches, in making donations to famine relief, have made them in place of the foreign missionary offering. This will lessen the support to the Board. In most cases we believe famine-relief gifts will be entirely *extra*, as they should be. The months which remain of the year must be, and we trust will be, famous because of the rallying of all our forces, so as to close the year not only with our current expenses all paid, but with all past obligations met and cancelled. If every reader of the *Herald* would be responsible for \$10 extra, this could be accomplished.

THE multitudes in attendance at the Ecumenical Conference were greatly interested in the large Exhibit of articles connected with foreign missions, which proved to be a display beyond the expectations **The Missionary Exhibit.** even of those who planned it. Though it was a side matter, it served greatly to deepen the impression as to the extent of missionary operations throughout the world. Fifty thousand people are said to have visited this Exhibit during the ten days of the Conference, and were greatly delighted with what they saw. To us one of the most interesting objects was the huge volume which, by photographs and text, illustrated the work of our Madura Mission in Southern India. This volume is now at the rooms of the Board in Boston, and may be seen by those who wish to examine it. Altogether the Exhibit reflected the greatest credit on those who devised it and carried it out.

SOME gross misstatements have appeared in the public press in reference to the estimates presented by our missionaries in Harpoot, Turkey, for losses sustained at the time of the massacres. The papers repeating

A Calumny. these stories were doubtless innocent, but whoever started the statements must have known that he was lying. In the schedule presented through the United States Minister, the personal losses of the sixteen adult missionaries, who lost everything they possessed, foot up at \$24,467, *not* \$62,377, as is charged. It is affirmed that President Gates valued his shoes destroyed at \$72; whereas the item in his account is \$25. It is affirmed that he valued his clothing at \$879. Instead of this he reported \$214. Miss Wheeler is accused of valuing her clothing lost at \$1,138; as a matter of fact her charge was \$638 for clothing and materials which belonged not to herself alone, but also to teachers and pupils in the Female College, of which she was the head. Some very large items which, it is said, Dr. Wheeler included among his losses, are not on the list at all as prepared by Dr. Wheeler himself. The whole story is a tissue of falsehood, evidently made for the sole purpose of discrediting the claims of our missionaries. When one remembers that eight dwelling-houses, a theological seminary, and two college buildings, one of them very large, were destroyed, with all their apparatus, libraries, furnishings, etc., and that the sixteen American missionaries, living far from their base of supplies and obliged, for their own sakes and the sake of their assistants and pupils, to keep on hand full supplies of clothing and other necessary articles, often for a period of years, the estimate of losses will be recognized as altogether reasonable. On the personal account, it makes an average for each of the sixteen missionaries of \$1,531, for a loss of all their belongings, furniture, books, clothing, and varied supplies for the future, such as people in this land are not compelled to lay in. They saved nothing except what they had on their bodies on the day of the massacre. Is it too much to hope that papers which have unwittingly circulated the slander will make correction of the gross misstatements?

ONE of the unfortunate results growing out of the insufficient appropriations made for the native general work in our mission fields, is that it serves to check the growth of the spirit of self-support. Rev.

Checking Self-support. Mr. Sanders, of Aintab, writes: "If you could only give us what we really need, I think we could in a few years bring a greater part of this station work to entire self-support, but I do not think we can do this on present conditions. I refuse to call that successful self-support which merely shuts up some congregation and enables the others to get along at a poor dying rate. Self-support must be something which has called out the reserve energy and has preserved the entire fabric." This is on the principle, we suppose, that a man who can swim a little can manage to keep himself afloat with the aid of a very small plank. But if that small aid is withdrawn, he will surely go under.

OUR missionaries in Japan count it a very happy circumstance that Prof. G. F. Wright, the eminent scientist, while on his way to investigate some geological problems in Mongolia and Siberia, has consented to speak both on scientific and religious subjects at a number of prominent cities of Japan. He has been welcomed cordially by the scholars of Japan, and will lecture before the Imperial Education Society and other prominent organizations, also giving addresses in churches and before Young Men's Christian Associations. His visit will be very useful in every way and especially to the cause of missions.

**Professor Wright
in Japan.**

DR. ATKINSON, of Kobe, reports two interesting items from Japan. The first is that the Japanese Home Missionary Society, which in November last had a deficit of

Life in Japan. 1,000 yen, had by the first of January not only wiped out this deficit but had a balance of 100 yen to begin the year with. It will be remembered that Pastor Miyagawa, of Osaka, was sent by his church to attend the International Congregational Council in Boston, and to spend a year in England and Germany, they continuing his salary and giving him 1,000 yen. His church has recently sent him a cable despatch saying, "Visit Jerusalem, 300 yen additional." The spirit of these Japanese Christians is admirable.



PASTOR MIYAGAWA.

A CALL has been issued by representatives of prominent Christian organizations laboring in Japan, for a conference of all Protestant missionaries in the empire, to be held in Tokyo from the 24th to the 30th of October next. A program for the sessions has been presented covering the various phases of mission work, prominence being given to themes touching the spiritual life of the missionaries and the people for whom they labor. Such a conference must prove of great interest and value to all connected with Christian work in the empire. May the Spirit of the Lord prepare the way for a meeting of Pentecostal power.

A Missionary Conference in Japan.

It is gratifying to record the gift to the treasury of the American Board of \$10,000 from one whose name and residence are wholly unknown to us, though we have reason for thinking that he lives west of Chicago. We give our thanks to this unknown friend, and pray that He who seeth in secret may reward him openly.

A Noteworthy Gift.

A PASTOR has written us, asking for "aid in wording a clause in a will giving to the American Board a sum of money, in trust, the interest to be used in meeting office expenses." The writer suggests that

Office Expenses. "if these expenses could be met in this manner it would remove an objection which is sometimes offered by those who would like to have their entire gifts go abroad." It would certainly be desirable to have office expenses reduced to the least possible point, if not altogether met, and something has already been accomplished in this line, since the American Board's permanent funds, the greater part of which were contributed more than half a century ago, now produce more than \$6,000 annually to be used for the reduction of expenses for administration. But friends who are considerate will recognize the fact that expenses of administration are as legitimate a charge upon contributions for foreign missions as is the cost of coal to a railroad company with which to make steam for the running of its engines.

SAD reports are coming of the exactions made upon people in various parts of Turkey to meet the excessive demands of the tax gatherers. At one town where some of our missionaries were stopping

Turkish Tax Gatherers. recently, six or eight zabtiehs were located, temporarily, beating the people and selling their household utensils, bedding, and often clothing, to extort back taxes. What can be expected in a land where such exactions are not the exception but the rule?

A YOUNG Brahman who, in December last, was received into the church at Rahuri, in the Marathi Mission, in recording his experience, referred to the profound impression made upon him, as he was groping in the darkness, by that phrase in the gospel, "How much then is a man better than a sheep?" From this verse he learned the difference between Christianity and other religious faiths. "This simple phrase," he said, "gives the definite estimate of manhood. Hindu philosophy destroys manhood; practical Hinduism divides it. Caste and an unjust view of womanhood have degraded manhood. Many objectionable things I found in Hinduism by the light of the gospel."

A STRIKING testimony to the missionary work at Chisamba station, West Central Africa, comes from an unexpected quarter. An expedition has passed from Natal northward apparently having had

A Captain's Testimony. some connection with the famous scheme of a railroad from "The Cape to Cairo." One of the members of the expedition, a Captain Quicke, spent a couple of days at Chisamba while on his way home to England. In a letter to Mr. Currie written after leaving, he says: "I carry away with me quite one of the pleasantest recollections of any of my later travels, and the picture of your village, your dwellings, and the behavior of your native people, were more refreshing than any tonic." This captain also declared he had seen no such large congregations as that at Chisamba in West Africa, yet Mr. Currie adds that on the Sabbath he was there there was a smaller attendance than usual.

FROM reports made in the British Parliament it appears that the railway from the East African coast to the interior is now completed, and in working order, for a distance of 362 miles, and the remaining 220
The Uganda Railway. are under construction. It seems that the surveys have been made to a terminus at Ugowe Bay, on the eastern shore of Victoria Nyanza. This is an astonishing advance within the twenty-five years since Stanley had his toilsome journey of between four and five months through an unknown region to reach Uganda.

REV. EDWARD FAIRBANK reports that on the first of March there were seven relief camps in the taluka, or county, in which Wadale is situated.

The population of the taluka is about seventy-seven thousand.
Unclad and Unfed. The seventh camp, which was opened only a few days previously, had then between three and four thousand persons, and it was expected that within a week there would be ten thousand received. Among these comers were many who had never had a hard day of manual labor in their lives, but they sit all day long in the broiling sun, breaking stone. The three or four cents they get for a day's work will provide their food, but most of them are nearly naked, having only rags upon them. Our missionaries are paying special attention to providing some little clothing for these poor people.

A WHILE since, the *Missionary Herald* acknowledged the receipt of fifty dollars from "an Honorary Member of the American Board" in Syria.

While observing the request of the generous donor not to
A Gift from Syria. give his name, we venture to say that he is the son of a missionary, and that he himself was a missionary of the American Board for many years, till the Syrian Mission was transferred to the care of the American Presbyterian Board. "Our regiment," he writes, "was assigned to another corps, but belongs to the same grand army. The generals under whom I enlisted have all been cut down, as well as those of my childhood's days. Others of the younger generation have taken their places, and will no doubt fill them with signal success." For such words of greeting, backed by such generous giving, "the dear old Board" is deeply grateful.

It is a fact, and one not at all to our credit, that Roman Catholics have many times the number of missionaries in Turkey that are supported by Protestants. Yet while they are supported by the

Truth Wanted — Not Forms. French government and are vigorously seeking to undermine the Protestant cause, it is manifest that their hold upon the people is not proportionate to their numbers. Dr. Tracy of Marsovan says: "For some reason, intelligent people send their sons and daughters to our institutions, and pay roundly for the privilege, rather than send them to the Romanist schools, where it is low pay, or no pay. People see a difference between thorough training in scientific and Biblical knowledge, and a showy, superficial education in French and needle-work, with endless *Ave Marias*."

REV. AND MRS. RICHARD WINSOR sailed on their return to the Marathi Mission on May 10, Mr. Winsor going as super-cargo on the Steamship *Quito*, the vessel chartered by the American government to carry the **Corn for India**, two hundred thousand bushels of corn, contributed largely through the efforts of the *Christian Herald*, for the sufferers by famine in India. It is a happy circumstance that with this bread for the body, furnished by friends in America, there should go the messengers who carry the Bread of Life. This gift of corn will undoubtedly make a great impression upon the Hindus, who will recognize in this benefaction to them, in the time of their need, something very different from what has been done by their co-religionists. A statement has been made, apparently well vouched for, that in none of the native states of India, having only a feudatory relation to the British government, have any efforts been made by the authorities to relieve the sufferers by famine. It is the Christian world alone that has learned to care tenderly for the afflicted.

THE accompanying cut shows the structure used both as a church and a schoolhouse at Mt. Silinda, in our East African Mission. Built by the natives, under the direction of the missionaries, it meets the present needs and is the center of much Christian activity. These



young church members shown in the cut are commending the gospel both by their lives and their words. Some of them have gone down as evangelists to the lowlands, between Mt. Silinda and the coast, where our missionaries cannot live, and have shown good

abilities and genuine devotion. The young Christians of Africa, and, indeed, of all lands, should be specially remembered in our prayers.

DR. D. C. GREENE, of Kyoto, refers to the prominence of Protestant Christians in public life in Japan as indicating the impression which Christianity has made upon the empire. There are fourteen Christians in the national House of Representatives, including the Speaker. Japan has two first-class battle ships, both of which are under the command of Christian captains, while the proportion of Christians among the officers of the army is singularly large. The same is true of the judicial department, as well as of the instructors and students of the University.

**Christians Prominent
in Japan.**

CENTRAL TURKEY COLLEGE AT AINTAB.

BY SECRETARY JUDSON SMITH, D. D.

BEBEK SEMINARY, the first missionary training school established in the Turkish Empire, proved to be the prolific mother of seminaries and colleges in different parts of the land, and at last, when its work was substantially transferred to other centers, its separate existence ceased. We have elsewhere* shown how the Theological Seminary and Anatolia College at Marsovan trace their origin to Bebek. Central Turkey College at Aintab and the Theologi-



A SECTION OF AINTAB.

cal Seminary at Marash owe their beginnings to the same circumstances, and are equally the offspring of Bebek. A brief glance at the early history of the Central Turkey Mission will reveal this connection and will be the proper introduction to this sketch of the College.

Evangelical work at Aintab began in 1847, under the care of missionaries from the Constantinople station, and a church of eight members was organized early in 1848. Rev. Azariah Smith, M. D., was the first to make Aintab a mission station, and was joined by Rev. Benjamin Schneider in 1849. The number of Armenian families in this community was unusually large, and there were among them many men of superior ability and promise. Evangelical work developed rapidly in all the region south of the Taurus mountains,

* *Missionary Herald*, May, 1899, pp. 183-84.

and entitled the Central Turkey field to be organized as a separate mission in 1856, with stations at Aintab, Marash, Antioch, Aleppo and Oorfa. At this time there were already 517 pupils in the schools of the mission, 221 of them at Aintab, which from the first was one of the chief educational centers. The Theological Seminary of the mission was opened in 1855 at Aintab, with a scientific department designed to prepare young men for the seminary and to furnish a good general education, following the example set by Bebek Seminary. Indeed, this seminary was regarded at first as a section of Bebek, located at Aintab for the convenience of that part of the field. In 1864 this school was transferred to Marash and has remained there to this day. As early as 1870 the question of securing a sufficient supply of well educated men, suitable for the work of the ministry, was seriously considered by the evangelical churches of the mission in their annual meeting for that year in Oorfa. So much in earnest were these churches that they pledged themselves to contribute \$7,000 toward the endowment of an institution of collegiate grade, and called on the mission to endorse their request. The mission promised to coöperate with the native churches in founding such a college, and the American Board, at the annual meeting held in Salem in 1871, formally and heartily endorsed the project. The desired institution, under the title of Central Turkey College, was incorporated under the laws of Massachusetts, the location fixed at Aintab, and the organization perfected by the creation of a board of trustees in this country. The act of incorporation, approved March 27, 1874, runs in these words:

"Ezra Farnsworth, Richard H. Stearns, James M. Gordon, their associates and successors, are made a corporation by the name of the Trustees of Donations for Education in Turkey; with the powers and privileges, and subject to the duties, restrictions and liabilities set forth in the general laws, which now are or may hereafter be in force relating to corporations, so far as the same may be applicable.

"Said corporation may hold real and personal estate to the value of two hundred thousand dollars, the income whereof shall be applied to the promotion of collegiate and theological education in Turkey. But no part of the property of said corporation located within this Commonwealth shall be exempt from taxation."

The College, while arising in the midst of the mission and designed primarily to serve the interests of the missionary work around it, was not a part of the mission, nor under the direct control of the mission. Its support was to be derived from sources outside the treasury of the mission and of the Board, and its internal management was wholly separate from the action of the mission. The trustees of donations in America, eight in number, are appointed by the Prudential Committee of the American Board. The president of the college is a missionary of the Board and receives his salary from the Board's treasury. The trustees appoint the president and permanent members of the faculty and guard the invested funds in this country. The board of managers in Turkey, also eight in number, are appointed by the Cilicia Union of Evangelical churches, with this limitation, that for the first twenty-

five years four of the managers shall be missionaries of the American Board in Turkey, and the president of the college is *ex-officio* president of the board of managers. The managers have immediate control of the college; securing the plant, shaping the course of study, fixing the rates of tuition, making

THE NEW COLLEGE BUILDING.



rules, and proposing nominations for president and professors. Trustees and managers are alike bound to the strict maintenance of the fundamental principle on which the college rests; as it is succinctly stated in Article V of the Constitution: "It being understood always that this is to be a Christian institution, in which the principles and practice of the Christian religion are

to be taught and illustrated in the lives and characters of its teachers, and that no course of instruction shall be allowed which is not in accordance with the principles of evangelical Christianity." The first Article of the Constitution of the college clearly defines its character and aims, as follows: "There shall be a board of sixteen trustees and managers, eight of them to be appointed by the 'Union' of the evangelical churches of Central Turkey, to be known as the Board of Managers, and eight by the Prudential Committee of the American Board of Commissioners for Foreign Missions in America, to be known as the Board of Trustees. The 'Board of Managers' shall form a distinct body, having a president, secretary, treasurer and financial secretary."

In view of the establishment of the college at Aintab, the scientific department of the seminary at Marash was discontinued in 1875, and the theological course was extended to four years. The preparatory department of the college was opened at Aintab the same year, under the care of Prof. Alexander H. Bezjian, with a class of fifteen, the number increasing the following year to thirty. In 1877 a fine building was erected on a commanding site and on ample grounds, at an expense of \$15,000, capable of accommodating over one hundred students. A freshman class of eleven members was reported, with twenty-seven in the preparatory department. The growth was steady from year to year; the quality of the students was exceptionally high, and the whole native community was interested in the college and gratified by its work. The standard for admission and graduation was firmly maintained, and the college at once took a recognized place among the best institutions for liberal culture in the empire, and has maintained it to this day. It does for the young men who come to its classes what was done in early days in this country by Yale, Dartmouth, Williams and Amherst colleges. In 1885 two American professors and three native professors, the latter educated in this country, gave instruction; eleven young men graduated, of whom four were to study for the ministry; ninety-five students were enrolled; and the necessary buildings were secured.

Rev. T. C. Trowbridge, LL.D., a missionary in this field since 1855, took a leading part in all the measures preliminary to the organization of the college, solicited funds for the buildings and equipment of the college both in England and in America, was chosen president of the college in 1876, and continued in office to the day of his death, July 20, 1888. His wise foresight, abundant labors, and able administrative gifts were of inestimable value to the college, both in its formation and in its later growth, his zeal never flagged, his pen was never idle, his enthusiasm bore him and the college over many an obstacle and through many a dark hour. The college, in its present strength and promise, is his abundant memorial. Upon the death of Dr. Trowbridge Rev. Americus Fuller, D.D., already associated with Dr. Trowbridge in the work of the college, was chosen president, and has discharged the arduous duties of the post from that day to this. During the present year, at his own request, the burden of executive labor is shared by Rev. J. E. Merrill under the name of director of the college. Dr. Fuller has

been exceptionally happy in securing the confidence and hearty coöperation of the native professors in the faculty and of the important local constituency of the college. He has also administered its financial affairs with rare prudence and success. Mr. Charles W. Riggs taught in the college for thirteen years, retiring in 1893.

The faculty has been increased with the growing needs, and now numbers eleven — seven professors and four tutors. Only two of these are Americans, including the President. The native professors bear an important part in the instruction and development of the college. Professors A. Bezjian, H. Krikorian, S. Levonian, and Z. Bezjian are all men of superior abilities, of thorough education, and of marked gifts as teachers. The high character and abilities of the native communities in this mission are well represented in these men; and their work in the college promises to maintain and increase these qualities.

Medical work in this mission has enjoyed especial distinction and has rendered unusual service from the first days when Dr. Azariah Smith, by solid worth and power, set it in the front of the missionary enterprise. As soon as the college was organized a medical department was opened, and has always been a prominent part in the educational work of this center. The Azariah Smith Hospital at Aintab, in charge of the medical faculty, is known far and near among all nationalities, and its benefits are as eagerly sought after and as highly prized by Moslems as by Christians. Henry S. Norris, M. D., was appointed professor in this department in 1876, and entered on his duties the following year. He was succeeded in 1882 by F. D. Shepard, M. D., who still remains in charge of hospital and medical work, an indefatigable worker, as devoted a missionary in spirit as he is able and successful in the duties of his profession. The department of medical instruction in the college was discontinued for want of funds in 1888. During the twelve years of its existence it maintained a high reputation and rendered a valuable service, and its graduates have made an excellent record.

The college enjoys a high reputation throughout the mission, and wherever it is known. The attendance rose steadily from the first; in 1880 it reported twelve medical students, forty four in the college classes, and thirty-two in the preparatory department. These students came from twenty-three different places, representing every province and district within the limits of the mission. In 1896, the year after the massacres, there were in attendance one hundred and sixty students, the greatest number in the history of the college. The regular work went on without interruption save during the week of the massacre. The religious condition of the college was satisfactory, and an unusual amount of religious work had been done by teachers and students. The graduates are widely scattered throughout the mission, as pastors and preachers and teachers; some of them were found among those who died for their faith in the terrible days of 1895. A goodly proportion of the students in the theological classes at Marash have received diplomas from the college. Too many have withdrawn from Turkey, for one cause or another, and are lost for the time to the evangelical cause at home.

The college and hospital have borne a noble part in relieving the sufferings which followed in the wake of the robbery and murder of five years ago, and they deserve well of the suffering people and of all who have pitied their sorrows. The needs of the college today should meet generous and prompt relief. These needs lie in two directions; the hospital should have ampler buildings and accommodations for its great and beneficent work; the college should have such an increase of invested funds as would warrant a larger attendance of students and more adequate salaries for its teachers. Could the general fund of the college, amounting now to about \$45,000, be at once raised to \$75,000, and the sum of \$10,000 be placed at the service of the hospital, the tax upon the friends of the college in America and England would be but slight while the advantage to the college would be immediate and beyond all estimate.

THE GREAT MISSIONARY CONFERENCE.

It is difficult to speak of the Ecumenical Missionary Conference without encountering the suspicion that one is exaggerating. If one attempts to describe the variety of meetings held, the crowds in attendance, the character and abilities of those present, whether as speakers or hearers, the countries represented, the veteran missionaries whose faces it was a benediction to see; or if, passing by the externals, he would speak of the vigor of the addresses, the fervor of the prayers, the majesty of the hymns, or the impression made upon the great city of New York, he will surely want superlatives in abundance. To those who were not present such superlatives will probably seem unreasonable, but not one of the hundreds whom we have met who came under the power of the meetings has failed to refer to them in terms which would ordinarily seem extravagant. With one accord it is regarded as a convention of surpassing interest and power.

A few figures, given out by the Executive Committee on the last day of the sessions, though only approximate, may well be repeated here. The number of societies represented was 115; countries represented, 48; delegates present, 1,500; missionaries present, 600; number of meetings held, 75; estimated attendance, 163,000; attendance at the Exhibit, 50,000. But aside from the meetings directly connected with the Conference, hundreds of other services of a thoroughly missionary character were held in the churches of New York, Brooklyn and vicinity, and during those ten days such a presentation of the cause of foreign missions was made as it has had in no other place and at no other time. For once, this cause was put in the forefront, where it ought to be, and the greatest commercial city of the continent was made to feel by the presence of the most distinguished men of the land, by the crowds in the streets, and by the extended reports and editorials of the daily press that a mighty movement is now in progress for the extension of the Kingdom of God throughout the world.

One of the best blessings connected with the Conference, though it was quite incidental, was the demonstration given of the essential unity of evangelical Christians in all the earth. Followers of Christ of almost every name

in the Protestant world came together, not to talk about union, nor to plead for it, but to manifest it. It was a happy circumstance that so little was said about fraternization or compounding differences. With rare exceptions it was assumed in all the addresses that we were under one Master and working for one end, — different corps, indeed, but one army. Recalling the fact that we came from many and widely separated lands, and represented a great variety of organizations, it was grand to hear so frequently the mighty chorus of voices singing,

“ We are not divided,
All one army we.”

The conviction was deepened in many minds that it is not by schemes of federation, but by hearty devotion to the work of redeeming the world that Christian union will be achieved.

We have not the space here even to allude to the details of the program, a program admirably planned and felicitously carried out. Papers of high order and of permanent value were presented, covering all branches of foreign missionary work. Woman's work especially was given a place it never had had before. The sectional meetings were exceedingly valuable, in which specialists could present their thoughts on particular lines of missionary effort. Few could attend more than a fraction of the meetings held, but the full report of all the papers and discussions, to be issued as soon as practicable, will furnish a fund of missionary facts and prove a source of inspiration of utmost value.

The *Missionary Herald* should not fail to allude to the delightful reunion of the missionaries and friends of the American Board, when President Capen presided and a welcome was given to the veteran missionaries as well as to those about to go to the field. Among those present were Dr. Cyrus Hamlin and Dr. A. C. Thompson whose reminiscences were of exceeding interest. Dr. Thompson could say that he distinctly remembered seeing Henry Obookiah, the Hawaiian youth whose cries and prayers led to the establishment of the mission to the Sandwich Islands, and that as a boy he was present at the ordination of Hiram Bingham, the elder, on the day when Mr. Bingham first met his future wife, Sybil Moseley. What wonders God has wrought within the lifetime of a single man !

Passing altogether many points respecting the Conference which it would be pleasant to notice, one thought is specially suggested. The question will arise, How came such a powerful impression to be made upon the multitudes in attendance? Many pastors and others have confessed to a new, and what was to them, a strange impression produced upon their own minds. No specially new truths were presented ; no extraordinary flights of eloquence were heard. Everything was calm and there was no appeal to passion. To be sure, everything was hopeful and there was an air of courage which was inspiring. Yet there were deep searchings of heart on the part of many who had hitherto regarded themselves as holding the proper attitude as to the cause of missions. Many of these came away humbled, yet hopeful, solemn yet joyful. They had caught a new glimpse of truth ; had entered into a ful-

ler understanding of the purpose of Christ and meaning of his gospel. They had gained a larger conception of their work, not as toilers in a restricted field, but as laborers together with God for the redemption of the world. What was this but that which was spoken of by the Prophet Joel? There were no tongues of fire seen in Carnegie Hall, or in the overflowing meetings in neighboring churches, but the Spirit of God was there, brooding over those assemblies. The prayers which preceded and accompanied the Conference were answered and the Holy Ghost came upon his assembled people. God be praised for the uplift he has given his servants. And may he enable them to carry into effect the convictions and purposes with which the Spirit has inspired them.

DR. STORRS' MISSIONARY ADDRESSES.

BY REV. HENRY A. STIMSON, D. D.

ONE voice was missed at the great Ecumenical Conference—a voice which for many years has been accustomed to speak for New York, for the Nation, for the Church, for Christ, and especially for Foreign Missions, as no other could. Much was spoken that was wise and thrilling and eloquent, but again and again as the climax of thought or of emotion was reached, some at least who sat in that immense audience found their thoughts wandering to the well-known Brooklyn parsonage with the prayer, “O that it might be given to that prince among men to come forth and speak the word for which all are waiting but which without him remains unsaid!”

With the air still pulsating with the manifold life of the great Conference, and the city feeling its influence in the quietest home and the busiest office, and myself burdened with the weight of thoughts, and visions, and memories, and desires crowding one upon another with the impact of a series of meetings such as our century has not before seen, and with the consciousness still upon me of the great host of eager workers hastening back by steamship and railway train to their posts of triumphant service, in the quiet of my study I take up the little volume of Dr. Storrs' Missionary Addresses delivered during his presidency of the American Board. As I read it carefully from beginning to end I am aware that I am living again through that eventful decade in the life of our beloved society, when it was torn by internal convulsions which brought upon it a world of scorn and reviling from without, while it weakened and rent it within. I remember the one great hour in each series of meetings when controversy was hushed and passion withdrew, as the expectant assembly waited for the majestic words, which, flowing from those eloquent lips never failed to give a vision of the kingdom of God that silenced all meaner voices and inspired all waiting hearts to a new faith and a new consecration to the noblest service. I ask myself, “Will these stenographers' reports prove only pressed flowers, whose fragrance has gone and whose beauty is but a memory?” As I read, my pulse quickens. Each successive scene rises before me—Cleveland, Pittsfield, Worcester—I am again on the crowded platform, looking into the sea of upturned faces. At my side are those who have

already passed from the burdens of the earthly service to the joys of the heavenly, whose glistening eyes now behold the King in his glory, whom then they could see only in the prophecy of an expectant faith.

How much of the noble prophecy of these addresses is already fulfilled ! We have been during the past ten days on such heights of missionary vision as the world hitherto has never reached. And these addresses are in keeping with the hour ; indeed, they seem a part of it. Here is the servant of God to whom was given, in those days of darkness and of trial, to know, what others did not know, that about us were the chariots and the horsemen of God ; and in the strength of that knowledge, like the prophet of old, to walk unfaltering and serene. Those troublous years are gone, thank God ! A new day for the Board, no less than for missions, has dawned. What are to be its first and most brilliant triumphs, and who are to be the chief workers, it may not be given us to know. But here is a service that will belong as truly to the new epoch as to the old. Here is a little volume of addresses which contain the message that will be the inspiration and the guide for many a sower and many a reaper in the new harvest field. The wonder is that, delivered without note, under the hot impress of crowded hours of often impassioned debate, there is not a line to be regretted, not a term one would wish to have expunged. Others great among us often spoke unadvisedly, some even demeaned themselves. The memory of not a few hours and the tones of not a few utterances one would be glad to forget, but not in a single instance was that true of word or tone or gesture of the Greatheart who led us all. Here is the record, not simply of undeviating faith in the cause to which his life was given, here not only the evidence of a heart always conscious of the presence of his Master, but the testimony of a surpassing love for his fellowmen that no suspicion could disturb, no criticism mar, no antagonism embitter. Himself the center, if not of the controversies, at least of the responsibilities of the passing hours, the cheerful kindliness of this sweet soul speaks to us above everything else out of the words we read, as it did, now that we look back upon it, out of the words we heard. Here is a love that rings true to one's fellowmen, as only that love can which is true to the Master.

Then how true he was to himself ! Here is no suggestion of weak compromise or of devious policy, no walking in crooked ways or sliding over difficulties under the cover of abundant verbiage upon obvious fact, but the clear, positive utterance of a man who saw his duty and was always prepared to face it ; and who at the same time could wait in patience until his brethren could also see theirs. One is reminded of the great Stoic who "feared to hate sin lest he should hate men ;" as, after the lapse of the years, we can testify to the fidelity with which the quotation from Coleridge uttered at Worcester was accepted within the then indicated proper limits : "Tolerate no belief which you deem false and of injurious tendency, but arraign no believer. The man is more and other than his belief ; God only knows how large or or how small a part of him the belief in question may be."

It seems superfluous to speak of the large resources of knowledge of which these addresses give evidence. As with Solomon, they speak of all things, "from the cedar that is in Lebanon even unto the hyssop that spring-

eth out of the wall." He spoke of statistics of import and export, of the phenomena of liquid air, of the cruel injustice of the Dreyfus case; and when he opened the treasures of his personal memories, he seems to have known every one worth knowing in the last half century, and to have been in some degree a part of most of its stirring events.

But all this and much more that might be said of this great master of English, this most notable orator of great occasions, with the stately bearing and the commanding utterance, is secondary to the one great fact of the surrender of this mighty man among men, this master of assemblies, this intellect that delighted to hold intercourse with the great spirits of the past, to the supreme and compelling impulse of an adoring love toward Jesus Christ. His has been the name most frequently on his lips; his is the spirit that speaks through all these beautiful words; his is the animating principle that has governed all the decisions so eventful in the passing years. There has indeed stood beside him, in all and through all, "One in the form of the Son of Man." There is no final word more true, none more worthy as a closing testimony than his own when he says, "We have felt this love toward Christ, and when we have felt it we have known that no power could surpass or approach it in the intensity of its moving force to every enterprise, great, difficult howsoever it might be, by which he would be honored." No nobler note has been sounded, and no life of the many that have been given in devoted service to the Board has been more in accord with it, than is that of our great president, Richard S. Storrs. In the words spoken of Dean Stanley by his successor, Dean Bradley, we may with equal truth say of him: "Few men have ever lived who have aimed with more undeviating and constant steadfastness at the one great purpose which he set before him—that of propagating, by teaching and example, a spirit of real and genuine charity and mutual coöperation among all who follow after truth and value goodness; and few have ever more fully entered into the sacred words which were so dear to him—the blessings passed on the pure in heart, on the peacemakers, on those who hunger and thirst after righteousness."

THE BATAKS OF SUMATRA AND THE MISSION WORK AMONGST THEM.

BY DR. A. SCHREIBER, SECRETARY OF THE RHENISH MISSIONARY SOCIETY.

HAVING come to America on account of the Ecumenical Conference, I would think it a great fault of mine, if I did not try to find an opportunity for telling the mission public of America (and especially that of the American Board), about a part of our mission field, that on Sumatra, where the missionaries of our Rhenish Missionary Society are reaping a splendid harvest from the blood shed by two American missionary martyrs who died there more than sixty years ago. I feel the more compelled to become a witness of this work because I have had the privilege not only of working myself for seven years as a missionary in Sumatra and translating the New Testament into one of the dialects of the Batak people, but also to see this field again, about a year ago, after an absence of twenty-five years.

In 1832 there were sent out four missionaries from Boston for India. Two of them, Munson and Lyman, after a stay of two years in Batavia, sailed for North Sumatra in order to begin the work amongst the cannibal Bataks. About ten years before that time some other English missionaries, amongst them one named Burton, had tried in vain to carry the glad tidings there. It seems that some misunderstood words of that missionary at that time, and some grave disasters coming soon afterwards, had made such an impression upon the Bataks that they considered all missionaries as very dangerous men, and did not wish to see any more of them amongst them. This lamentable misunderstanding was to prove fatal for the two new missionaries coming to the Batak people. At least this was considered as the reason why these two missionaries met there such a treatment, quite different from what had been the case ten years before with Burton and his companions.

At all events these two dear men, Munson and Lyman, went into the interior of the land rather boldly, and without any proper knowledge of the people and their language. Their aim was the valley of Silindung, where Burton had met such a dense population and had found a pretty friendly reception. But they never did reach so far. After a very toilsome march of almost a week, they were attacked in the midst of the forest by heathen Bataks, who had been waiting for them, and because they did not even try to defend themselves, although they had some rifles with them, they were slain and, horrible to tell, were eaten by those cannibals. That was the lamentable end of this first endeavor by Americans to take the gospel to the Batak people.

No doubt many friends of the mission were shocked at hearing of this event, and surely, they could not understand the way of our God. It seemed as if those dear brethren had shed their blood in vain and to no purpose. More than thirty years went by and nothing seemed to come out of that precious seed, put into the soil of heathen Sumatra. However, when God's good time had come, he knew how to bring forward men who were destined to reap what had been sown by others so long ago.

It would take too much time to tell one by one of the events that have led first to a nearer contact between the Dutch government and the Batak people, who became subjects of the Dutch according to their own wish; how after that a scientific man, a German, Dr. Tunghuhn, was sent out to investigate the Batak country, and how by his account of what he had seen there, the Nederlandsche Bible Society was induced to send an excellent scholar, Dr. van der Tuuk, to the Batakland in order to study the language and make a beginning with translating the Bible into it, and how by a copy of his translations, printed in the original Batak characters, the foreign secretary of our Rhenish Missionary Society, Dr. Fabri, when looking for a new field of work for our missionaries, who could not go on with their work on Borneo, was made acquainted with the state of things on Sumatra. Along this rather crooked and wonderful way our Rhenish Society was induced in 1861 to begin operations amongst the Bataks and, encouraged by what its missionaries were able to do within the first years, our society has enlarged its work on Sumatra more and more.

Having been a missionary amongst the Bataks myself for seven years, from

1866 to 1873, it has been my privilege to visit the land again after twenty-five years, and therefore I can now tell you as an eye witness, what God's grace and power has accomplished amongst that formerly cannibal tribe of the Bataks.

But, first of all, I ought to give at least a few words of description of that very interesting people. They are cannibals, it is true, but at the same time they are not without a certain amount of culture. They are rather clever in making rice fields and building houses, they are pretty good carpenters and know something of the work of a blacksmith; the women are very clever in weaving good clothes, for which they spin and dye the thread. Besides they have their own characters for writing and a good many of them can read. They live in small villages, and their chiefs have little authority. In their wars, which were formerly very common indeed, they use guns, and they understand how to make the gunpowder themselves. Since the beginning of this century they have come in closer contact with the Mohammedan Malays, and at the same time with the Dutch. Their own heathen creed was not firm enough to stand the attacks of the Islam and the Gospel, and is giving way before both of them. The question with them therefore, is, which of the two will win the field.

When I first arrived in Sumatra in 1866 there were not more than fifty Christian Bataks. In the part of the country where I settled, about the same number were Mohammedans, amongst 6,000 heathen. When I left Sumatra in 1873 we had won in that part of the country about 600, but all the rest had become Mohammedans. On the other hand, in the valley of Silindung, where our missionaries had been established before Islam had been able to win any one, we have succeeded in winning the whole population, about 20,000 souls, and even in that part where Islam has won the majority, our missionaries have been able to win several thousands from the Mohammedans. Altogether there are now about 45,000 Christian Bataks gathered into our churches, besides about 6,000 now under instruction for baptism. Almost everywhere I went during my last visit, it was always the same request that was brought before me. They wanted to get teachers; if possible, a white one, but they are also content when they get only one of their own people. Of course the thirty-three missionaries we have now on Sumatra would be quite unable to do that amount of work which is involved in such a wide and ever enlarging field, without the help of a great number of native assistants. We have been busy, intent almost, from the beginning of our work there on raising a well educated native band of workers, and have succeeded so far that we now have more than 200 of them, amongst them twenty-seven ordained men. Besides those that have been trained in our seminary, and do work now as evangelists, schoolmasters, and pastors, we have about 800 elders, who also are a great help not only in taking care of the little churches scattered over a great number of villages, but who also give the first instruction to those that apply for baptism.

We have taken great pains in teaching our Batak Christians from the beginning the duty of self-support for their own churches, and have succeeded to such a degree that a great number of our churches on Sumatra are already quite self-supporting. Besides, they build their own chapels almost without

any help from us. There is only one thing they expect to get from the German Christians, that is the bells for their little chapels. We send now usually from ten to twelve bells every year to Sumatra and those bells furnish a good and very reliable scale for measuring the growth of our work there. Besides, we have made it a rule, that wherever the people now apply for a teacher, they must first of all provide an abode for him, and a room where he can teach them. And this they now do everywhere, even before a single one of them has become a Christian.

But although very much has already been done, of course the great work is still to be done. Only within fifteen years we have been able to enter the very center of the Batak people, the land round Lake Toba in the interior of Sumatra. Long ago this lake was known to exist, but no European had ever visited it, because the cannibal Bataks round the lake had forbidden any white man to enter their country and were watching jealously over it, threatening every white man with death who would dare to try to enter the land. It was not until the Lord had opened that closed door to our missionaries in a most wonderful way, that our missionaries were able to settle at the borders of Lake Toba and commence work there. A beginning on a larger scale was made only ten years ago and the missionaries found the people there much more immoral than in the parts of the country where they had been working formerly. Besides, their work at Lake Toba was hampered by some other hindrances, and therefore it took some more time before it became successful in a large degree. Nevertheless, on my late visit I found there, round the southern part of the lake, twelve principal stations and about fifty outstations manned with native assistants, more than 10,000 Christians gathered into churches, of which a good number are self-supporting already, and thousands are under instruction. In many a heathen village I have been invited to attend a festival, and at the end of it there happened always something of the greatest importance to me; the chief would stand up and make a little speech in order to thank me for coming to see him and would finish it with the sentence: "And now we shall also begin learning," that is to say, to become Christians. Although the number of those that have been won at the borders of the lake does not exceed a twentieth part of the whole population, you get the impression that the whole country will be Christianized within a few years, as has been the case in Silindung.

Altogether the whole field amongst the Batak people is no doubt one of the most richly blessed and most promising fields of all evangelical missions. On my way back to the coast I came along the way followed by Munson and Lyman at the time, and entered the very place where they were slain. Their murderer, Tangalamei, who was visited by one of our missionaries, the Rev. Normensen in 1864, and at that time refused to accept the gospel from him, is dead now, but I saw one of his sons and was very glad to hear that he and the other people of the village are asking now for a teacher who was to be sent there soon after my visit. Surely the precious seed of the martyrs' blood was not sown in vain on Sumatra's soil, but it is bringing forward an overflowing glorious harvest.

STATISTICS OF CHRISTIAN AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1899.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, GO, YOKOHAMA.

NAME OF MISSION.	Year of arrival in Japan.	MISSIONARIES.			Stations.	Outstations.	Organized churches.	Baptized adult converts, 1899.	Total adult membership.	Theologic'l students.	Native ministers.	Unordained preachers and helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=50 cts. (gold).
		Male.	Unmarried women.	Total, including wives.									
Presbyterian Church of the U. S.	1859	18	19	55	10	31	...	...	...	...	...	...	...
Reformed Church in America	1859	11	10	31	9	28	...	...	...	...	...	...	...
United Presbyterian Church of Scotland,	1874	2	...	4	1	...	...	...	...	...	...	...	...
The Church of Christ in Japan . . . . .	...	...	...	...	...	67	642	10,031	25	87	113	21,612.39	
Reformed Church in the United States	1879	7	3	16	3	48	...	...	...	...	...	...	...
Presbyterian Church in the U. S. (South),	1885	18	19	55	9	69	...	...	...	...	...	...	...
Woman's Union Missionary Soc., U.S.A.	1871	...	2	2	2	7	...	...	...	...	...	...	...
Cumberland Presbyterian Church	1877	5	7	17	4	12	...	...	...	...	...	...	...
Evangelical Lutheran Mission, U.S.A.	1892	3	...	6	1	2	1	12	82	...	2	3	283.83
Seventh Day Adventists	1898	2	2	6	2	...	...	4	3	...	...	...	...
Protestant Episcopal Church, U.S.A.	1859	23	11	50	10	34	...	...	...	15	17	46	...
Church Missionary Society	1869	31	42	98	...	...	...	...	...	...	...	...	...
Nippon Sei Kokwai . . . . .	...	...	...	...	24	85	95	778	(i) 1,372	22	26	118	14,100.84
Soc. for the Propagation of the Gospel	1873	8	5	20	...	...	...	...	6,956	...	...	...	...
St. Andrew's University Mission . . . . .	...	6	...	6	...	...	...	...	...	...	...	...	...
St. Hilda's Mission . . . . .	...	...	7	7	...	...	...	...	...	...	...	...	...
American Baptist Missionary Union	1860	17	18	52	8	74	25	176	1,885	11	7	38	2,780.35
Baptist Southern Convention	1889	4	...	8	3	9	1	10	75	...	1	...	105.49
Church of Christ	1883	4	4	12	4	38	11	138	611	...	8	...	1,148.77
American Christian Convention (d)	1887	2	2	6	2	23	7	57	332	...	4	6	435.93
American Board's Mission in Coöpera- tion with the Kumiai Churches (a)	1869	21	24	67	12	170	70	431	10,016	11	35	64	21,937.00
Methodist Episcopal Church (d)	1873	16	31	65	8	100	78	499	(f) 1,683 3,726	8	57	14	20,770.00
Methodist Church of Canada (c)	1873	6	14	25	6	28	22	114	(f) 164 1,801	5	20	22	4,391.16
Evangelical Association of No. America,	1876	2	...	4	1	16	14	59	855	2	20	3	1,200.20
Methodist Protestant Church (b)	1880	6	4	16	4	18	9	44	326	6	8	8	463.75
Methodist Episcopal Church (South) (e)	1886	12	6	30	9	59	15	73	666	3	12	15	1,565.83
United Brethren in Christ	1896	1	...	2	...	...	4	34	118	2	1	7	470.00
Scandinavian Alliance Mission in Japan,	1891	2	4	8	6	7	...	8	135	...	3	4	(j) 12.00
General Evang. Prot. (German Swiss)	1885	3	1	7	1	1	1	2	112	...	4	...	43.32
Society of Friends, U.S.A.	1885	2	2	6	2	3	...	(g) 36	168	...	...	6	127.16
Christian and Missionary Alliance	1891	1	1	3	1	3	...	...	22	...	1	3	(j) 10.00
Unitarian	1889	1	...	1	1	...	...	...	...	...	...	...	...
Universalist	1890	2	1	5	1	7	6	7	65	3	3	3	164.00
Salvation Army	1895	4	5	11	6	15	(h) 12	...	...	...	...	32	1,122.07
Hephzibah Faith Missionary Association,	1894	2	1	3	2	...	...	...	...	...	...	1	15.30
Independent and Unconnected (Native) (j) . . . . .	...	...	...	...	...	...	6	25	(c) 604	...	3	7	1,516.39
Independ't and Unconnected (Foreign) (j) . . . . .	...	5	15	24	...	...	...	...	...	...	...	...	...
Total of Protestant Missions, 1899 . . . . .	...	247	260	727	152	887	444	3,149	41,808	113	319	518	94,275.78
Total of Protestant Missions, 1898 . . . . .	...	232	257	692	143	864	423	3,070	40,981	194	308	725	95,366.62

(a) Statistics to January 1, 1899. (b) Statistics to April 1, 1899. Cover 7 months only. (c) Statistics to May 1, 1899. (d) Statistics to June 30, 1899. (e) Statistics to August 31, 1899. (f) Probationers. (g) Admitted to Christian fellowship by public profession of faith in Christ. (h) Not churches but Army Corps. (i) Catechumens. (j) Approximate. Reports not complete.

LETTERS FROM THE MISSIONS.

North China Mission.

A WONDERFUL AWAKENING.

UNDER date of March 12 Dr. Goodrich, of Tung-cho, sends the following account of a remarkable religious awakening among the students of the North China College. About the first of March Dr. Ingram went to Peking on an errand and found himself at once in the midst of a wonderful revival. Returning the next day, he told in the prayer meeting of what he had seen. Dr. Goodrich writes:—

“The result was that I took over to Peking (twelve miles) our theological students, for whom we have had a great desire that they might receive new anointing before going out to their life work. Three or four others went also. It was not very long before they were in deep trouble, and the next day, to my surprise and joy, they were kneeling at the altar as penitents. I need not describe to you their struggle, followed by their new consecration and a new joy. We came back after three days to work for our own dear church and college.

“We commenced daily meetings a week ago today in the city, and almost immediately the presence of the power of the Spirit was manifest. At the college it was quite otherwise. The boys thought they were in a very good religious state already, and had no desire for a revival. At our Wednesday prayer meeting we seemed to strike a rock. The students sat like statues, and it was almost impossible to get any response after the opening of the meeting. It seemed so strange, and so unlike our boys, most of whom are Christians. How little we were prepared for what followed. In the evening we held another meeting, led by Mr. Tewksbury. He made a few excellent remarks on the necessity of breaking with sin and living a new life. Then a hymn was sung very

softly, and the meeting was opened for prayer. First there was a single voice. Then two voices joined in together, and presently there was a hum of voices all over the room. It was scarcely a dozen seconds from that time when every one in the room seemed to be praying, and a large majority were weeping. It came upon us like the rushing of a mighty wind on the day of Pentecost, and was an experience for a lifetime. As the minutes went on, the praying and weeping became more agonizing. What should be done? Fortunately, many of the students from the seminary were present with their new blessing. We went from one to another of the boys, kneeling and praying with them, and speaking such words as were given us. Finally we asked them to rise, and at length succeeded in getting them on their seats again. Such confessions as they made! A half dozen were on their feet at a time. It was almost impossible to close the meeting. When they were finally told to go quietly to their rooms and try to get some sleep, most of them left the room, but not to sleep. Sounds of weeping, and beseeching cries were heard all over the building during the night. The place was a *Bochim*.

“The next night the same scene was repeated. We could not ask any one to lead in prayer without the whole school breaking out into an agony of petition. We broke up the meeting, and dispersed them into five or six rooms, where they fell down and prayed and wept as before. After a while we succeeded in getting them together again, but not in stopping their cries. I looked on in a kind of helpless way, while I prayed for the dear boys. But my heart held a great joy, and almost involuntarily my lips pronounced the blessed words of the Creed, ‘I believe in the Holy Ghost.’

"Holding classes and study proved nearly impossible, and they were given up. And now for a week we have given ourselves wholly to revival meetings and personal work. The seminary students have had a great uplifting, and have labored with joy and earnestness for souls. The results in the church it is too early to estimate. But the feeling has been deep and general, and very many inquirers have made confessions and asked for prayers.

"We, at the college, are now chiefly trying to help the students to gain the best blessing from this new experience, by making a new consecration, and seeking a special anointing of grace and power. This is the time when we hope many will joyfully consecrate their lives to the preaching of the Gospel. You will rejoice with us in this work, and pray that the results may be deep and permanent."

THE WORK PROGRESSING.

A letter of a later date than that of Dr. Goodrich has been received from Mr. Wilder. Writing from Tung-cho, March 20, he says:—

"I have glad tidings for you. God has indeed answered the prayers of years far more abundantly than we had asked or thought. We are just nearing the close of a series of three weeks' revival meetings, wherein God's spirit has wrought marvelously. The church members have been stirred most deeply to the confession of sin, renunciation of it, and atonement for wrongs done. More unexpected has been the Spirit's work among the indifferent and gospel-hardened heathen around us. We have the names of about ninety who have taken their first stand for Christ, or who renew it, after years of lapse into heathenism. Of these, twenty-six are women, forty-two are men and some twenty-four or twenty-five are boys in their teens. Our whole boys' school has come out for Christ. The work in the college, under the lead

of Mr. Tewksbury, has been no less wonderful, resulting in the signing, on Sunday evening, of an 'In His Steps' declaration by about seventy upper-class men, teachers, preachers, and missionaries."

Mr. Wilder gives some details as to the way in which this work began. There had been some cases of alienations and misconduct on the part of some of the Christians, but later the hearts of the people had been touched by the death of four or five members of the Christian community. Mr. Wilder speaks of the meetings as very simple in form, with no extended addresses. The confessions of sin were very definite, and were such as many would not have made had they not been under deepest conviction. Wrongs were righted and forgiveness implored. Though during many of the meetings the audiences would break out into simultaneous prayer, it was in a subdued tone. The demonstrations rose solely from intensity of feeling, and they were easily controlled by a hymn or a request for silent prayer. Altogether the movement is as hopeful as it was sudden.

NOTES FROM PANG-CHUANG.

Comparatively quiet times have been enjoyed at Pang-Chuang since the reports last given. Under date of March 20, Dr. Porter reports that comparative rest was partly owing to the cold season, to the coming of the Chinese New Year, and to some effort on the part of the officials. The Misses Wyckoff had returned from Lin Ching to Pang-Chuang, bringing news that in the vicinity of Lin Ching a band of Boxers had been attacked by the soldiers and twenty of them were killed. This was the night before these ladies passed that way. Since then a report has been received that sixty more of the Boxers were killed in a fight with the soldiers. Evidently there is some effort on the part of the officials to put down these disturbers of the peace. The new magistrate who has taken charge of

affairs gives promise of being more efficient and friendly than his predecessor.

Mrs. Arthur H. Smith reports many interesting incidents connected with the disturbances in their vicinity. Pastor Chia, who has suffered most from the raiders, bears his losses in a most Christian way, and tells only of the marvelous goodness of the Lord in delivering himself and his family in the midst of many perils. Mrs. Smith writes:—

“In another county a deacon was robbed. Dear man! He was once beaten four hundred and fifty blows with the bamboo by the district magistrate for no fault whatever, except that of being a Christian. He bore that persecution bravely, and now he is cheery and sweet in spirit under the loss of his worldly goods. I wonder if we should do half as well had we lost all. One woman was advised to burn her books lest they advertise her as a Christian. ‘Burn my precious books,’ she replied, valiantly, ‘no, indeed! If God can take care of me, he can take care of my books, too.’ Thus far he has honored her faith.

“Do pray for our school-girls with their unbound feet, while at home in the fierce fire of persecution. ‘Boxer lighting’ delights to strike wherever it finds large feet. In one place these men persistently came to the home of one of our school-girls, expressly to see her feet! Her father, boiling with indignation, was obliged to show them outward courtesy and make tea for them. When at last it was intolerable, they had her feet loosely bound, and she again wore pointed shoes. The girls long for the moral support of the school-home, and clamor to return. One church member, imprisoned more than six months on a false charge of murder, hearing that Pang-Chuang had been looted, refused food all day. He was scoffed at for clinging to a religion which had cost him so much, but he said firmly that he

had been in the church for twenty years, and while he lived never meant to let go of God’s hand. When all others were asleep he lay awake at night to pray for his dear church. Unceasing prayer was going up for him here that he might be released. God kept him in prison, but answered our prayers by making him sweet and loyal.

“A woman who was twice pillaged was determined to come here and unite with the church at the last communion, but the roads were so bad after the heavy snow that her husband discouraged her. In another village a man came to join the church four weeks after he had been plundered of everything, and although he was threatened with death he is still alive. He and his fellow Christians made their way here, but instead of asking for help, they brought a pathetic little contribution of two hundred cash each! One of our members appeared here with a black eye, a mark of the Boxers’ attentions, seeming to justify their name. A band of them surrounded him and demanded that he should lead them here. This he refused, and was beaten as well as fined about fifty strings of cash. Under the fearful pressure of daily, hourly, nightly terror which drove sleep from their pillows, some have put up here and there a kitchen-god, but the others look on with sorrow and deep disapproval. Some from whom one would not have expected heroism, have yet stood firm. In one circle, a brave, sweet, young girl, the only Christian in her family, has been the most undaunted and fearless of them all, as the men themselves bear witness. Thus far they have borne cold, hunger, nakedness, homelessness, persecution, robbery, and terror, for Christ. As yet no Christian in our flock has lost life or limb. The Lord had ‘helped hitherto.’ His mercies have been ‘over all his works.’ They feel that, and praise him out of the fires. One young couple and their little child blundered their weary way four long

miles through the deep snow, in bitter cold, to a place of refuge when the Boxers came. The poor little mother was not fit for such a walk and repeatedly stumbled and fell, but they thanked God, 'for the trouble was over within the month, and they could return to their home, and the dear new baby had better accommodations than had the little Lord Jesus when he came.' "

FROM PEKING.

DR. AMENT, writing from Peking, says:—

"I am glad that I can report now a school fully organized with twenty fine boys. This school is more nearly self-supporting than any school in our mission, the boys paying very nearly one-half of the entire expense of the school. We have an excellent teacher in a Tung-cho graduate, and by renting premises we are now in direct connection with the front chapel and can accommodate our boys very comfortably. It seemed to me that our future as a station depended on our securing better material for our preaching staff, and also we needed better educational facilities for the children of our Christians. The necessary changes and additions in order to make a home for the boys were made without special expense to the Board. In fact, we had no money which could be used in that way. I do some teaching in the school and that, with the paper and the daily and Sunday preaching, takes up my time. But the fact that we have now

such a school for which I have longed for years fills me with a great joy.

"Our year has been a fairly prosperous one, considering the obstacles we have had to confront. We have been reconstructing our lists and it is possible we shall report smaller totals than last year. Many girls from Bridgman school in past years married into heathen families and have been lost sight of. It is now time their names should be put on the absentee list and not reported. This takes off about seventy names. In a certain sense no one lives in Peking, in the sense of having a permanent residence. Even our Manchu members are flitting from point to point all the time. We must admit the fact that the pressure from the Government is wholly adverse to us and has weakened the interest of many people. One or two of our most well-to-do members, who were Manchus, feel the burden too heavy and have practically left the church. We greatly grieve over this, but must face the fact. We have had sixty additions during the year, and our contributions from native sources are more than double any previous year. Last year we reported less than \$200, while this year we shall report the goodly sum of \$550. This will include the gift of two chapels and several goodly sums for our new church, in which the people are deeply interested. Last evening our people brought me seventeen taels to be sent to Pang-Chuang to help our poor people who have been so persecuted by the secret societies."

Japan Mission.

THE NEED IN JAPAN.

MR. CARY, of Kyoto, on returning to Japan, after his furlough, speaks of the condition of affairs there:—

"There is no doubt that there is a more hopeful feeling among missionaries and other workers than when I went to America; and that in itself is encour-

aging. We are much more likely to find success when we are expecting it. Still I am unable to see clear signs pointing to the probability of any movement in the immediate future that will attract attention as a great spiritual awakening. I think that under the surface there has been going on a movement for many

years that is working a great revolution in the thoughts of the people of Japan. I find more and more in newspapers and magazines evidences that Christian thoughts are getting into the minds of people, while from time to time evidence comes of people who have become convinced of some truths that are held by Christians and that never would have come to the Japanese except through the influence, direct or indirect, of Christianity. How shall this knowledge of Christian truth be vivified into real faith in Christ, speaking from a human standpoint?

"It seems as though the thing needed to bring about a great religious movement is the arising of some man of spiritual power who is able to preach in such a way as to arouse the attention of the people and make them really think of their personal relations to God. I do not know that this country has ever had a great orator. When one does appear, multitudes will yield readily to his influence, whether he speaks upon politics, religion, social reform, or other subjects. If he could be an earnest Christian man, thoroughly understanding the Japanese heart and the motives by which it is influenced, he might be God's instrument for a wonderful work. However, we cannot wait for such a preacher, neither is it for us to prescribe the way

that God shall take for arousing this people to their personal obligations to him: the only thing is to work on as best we may, asking that God will bless what is done in his name.

"In Kyoto there seems to be a little better attendance at the churches than there was two years ago. The new preaching place opened among the weavers in the western part of the city is very encouraging. We have lately procured a new building for a book store on one of the principal streets of Kyoto; and I go there nearly every afternoon to preach to whatever congregation I may pick up. Very few people will come inside; but I usually get from forty to eighty people standing outside and listening quietly to what I say. I speak upon only the simplest themes, and then tell the hearers of the different preaching places where they can learn more about Christianity. It really amounts to street preaching, and is one of the means by which I hope to do something for spreading among the people a little knowledge of what Christianity is, and perhaps arouse in the minds of some a desire for further inquiry. I have been encouraged since returning to learn that similar preaching just before I went home for a vacation was not without some good results."

Marathi Mission.

A DAY'S EXPERIENCES IN A FAMINE DISTRICT.

REV. E. S. HUME sends the following from Bombay, April 7:—

"Godhra is a good sized town in Guzerat, the district north of Bombay. Our train reached this station about eleven o'clock in the morning. Friends who met me took me straight to the government poor house, which is situated some distance from the town, in a sandy place, and consists of bamboo huts surrounding an open space of about half an acre

in extent. Here we found seven hundred and fifty of the most wretched specimens of humanity that I have ever seen. Rev. R. C. Ward, a Methodist missionary, who has been placed in charge of the establishment, told me that of these seven hundred and fifty people, four hundred were sure to die within a short time. On the whole the children appeared to be the most emaciated. Many of them lay here and there on the ground, and they were too far gone to make it worth while even to re-

move them to the hospital, which is on one side of the camp. At the entrance sat a long row of new arrivals waiting to be admitted to the poor comforts of the camp. Two meals are served each day, one consists of native bread and boiled pulse, and the other of rice and the pulse cooked together. The amount served out to each one is not as much as is needed, but it is as much as the majority can digest. The food is good and wholesome. Milk is furnished for the very little children and sago gruel for the sick. As soon as any one gets strong enough to work, he is sent off to the relief camp.

"The impression received at this poor house was most depressing. Relief should have been rendered to the poor creatures gathered there weeks ago, when they were strong enough to work, and while there was good hope of saving their lives.

"Two hours later I saw a company of five hundred men, women and children fed at the house of the Rev. Geo. Blair, of the Irish Presbyterian Mission. The house which is a two-storied native building surrounding a small enclosure, stands in the native town. People know that parched corn is distributed here every forenoon, so they begin to gather hours before the time, in order to be sure of getting a share when the gates are open.

"As soon as they were allowed to enter, those in front tottered forward and squatted just inside the gate, those behind rushed on and over them, knocking down those in front, who were chiefly feeble women unable to resist or to help themselves. With difficulty we checked the rush, and rescued those who were being trampled on. After about one-third had been admitted and had been seated in order, Mr. Blair addressed them, presenting the simple truths of the gospel. Meanwhile an assistant was preaching to the company outside. When this service was over a measure of parched corn was given to each one.

All seemed satisfied and grateful. Not a single grain was wasted. Anything that fell on the ground was picked up most eagerly by bony fingers.

"I noticed but little disposition to get more than one's share, or any desire on the part of the strong to take advantage of the weak. I was sorry to see that the women who were accompanied by little children, were in much better condition than the children, who either were not their own, or were kept naked and emaciated in order to excite pity, and to render their begging the more successful. In the afternoon I saw the body of a man lying by the roadside. On examination we found him quite dead. He could not have been there long, for I had passed that way half an hour before. Soon after this I saw three skeletons lying in the road in front of Mr. Blair's house, where the crowd had gathered in the morning. All three were alive, but had evidently lain down to die. At half past five I went back to the station to take the train for Ahmedabad. There I heard the station master say that he had counted eighty-seven poor starving children that very morning, begging around the cars. Thus in spite of all that the government, missionaries, and individuals are doing, thousands are dying daily, and the distress grows more terrible every day."

THE WORK OF THE YEAR.

The Annual Report of the Marathi Mission, prepared by Dr. Hume, of Ahmednagar, is a pamphlet of unusual interest, in which, after dwelling upon the present condition of India, a detailed account is given of each of the stations of the mission, followed by a record of each department of work. The gains in church work are recorded as follows: Three new churches, 291 added on confession, 271 children baptized. The total baptized community now numbers 7,061, which is a net gain of 482. There are five new Sunday

schools, making the number 145, with a membership of 6,231. The schools of all grades number 134, with 5,217 pupils. Of the native workers there is one new pastor, 11 new male teachers, and 12 new Bible women, making a total of 397 native Christian agents. While these gains can be reported, the statement is made that, for over a quarter of a century, there has at no time been so few foreign missionaries in this field as during the last year. We have room only for a few of the observations made in the report concerning the present condition of India:—

“In India there is a new and active life which is causing great change. Sometimes it develops normally and healthily. Sometimes it is resisted and twisted. But even those who thus deal with it are irresistibly borne somewhat forward by the general movement. Analyzed by a sympathetic Christian missionary, the new life in India may be described as in general a movement toward Christ and the Christian standard, but where a pronouncedly religious expression is required, it is not a movement toward Christendom or toward the expressions and institutions which Christianity has taken on in the West. To one who realizes the immense gulf between the East and the West this is not strange: probably it is not to be entirely regretted. As the East comes under the influence of Christian ideas it may avoid some of the mistakes which the West has made. It is in danger of making other mistakes of its own.

“There are manifold indications of this new and bounding life. They are manifest in educational progress, in social changes, in political ferment, in religious advance. In all the four departments specified there is some change everywhere; in some departments the change is only for the better; in some departments there is some progress and perhaps some retrograde. In some communities the advance is more marked

than in others. But large numbers in all the Indian communities — Hindu, Mahommedan, Parsi, Christian — are thinking new thoughts, are seeing new ideals, and are somewhat influenced by these. When they meet they talk about these things. There are newspapers and magazines particularly devoted to educational, social, political, and religious reforms and principles.”

Special reference is made to the educational changes, particularly in the line of female education. The younger generation of Hindus and Mahommedan boys do not believe or act as did those of a generation ago. Heretofore woman has not been the companion of man, and this was greatly to her detriment as well as to his. Now the men are beginning to understand that their women must be trained to share in all the life in the home, and in all the life of the people. An interesting fact is stated that, in Baroda, a purely native state, where twenty-five years ago there were but two girls' schools with 22 pupils, now, under the superintendence of an Indian Christian lady, there are 108 schools with over 9,000 pupils. This is but an illustration of the change that has taken place. The report also speaks of the social changes.

“India is considered a conservative country. But the social changes within a generation have been considerable, and are now being accelerated. Perhaps excepting the most retired districts, every Hindu's *ideas* about caste have been modified, and the practice of multitudes has been changed. Caste is recognized as, *on the whole*, an obstacle and an evil. Hundreds of thousands disregard old caste ideas about intercourse with others, about food, religious observances, etc., when they can do so without particular attention being called to them. A few openly disregard such matters. The orthodox recognize that change is inevitable. Side by side with a political congress there is an annual meeting of

a social congress where social reforms are advocated. There are influential leaders and excellent papers to forward this movement. There are some modifications in the relations of men and women in the homes, a few widow re-

marriages, a few cases of intermarriage among people of different subdivisions of caste; there is just a little inter-dining between Europeans and Indians; there are a good many gatherings of European and Indian ladies."

Madura Mission.

THE ANNUAL REPORT.

THE Annual Report of the Madura Mission for the year 1899, prepared by Rev. C. S. Vaughan, is a most interesting pamphlet, giving detailed accounts of the various branches of mission work throughout that district, in which there is a population of over two and a-half millions. The report refers to some of the peculiar conditions in which the work of the year has been done, especially the anti-Shanar riots, the insufficient crops bringing the district to the borders of a famine, and the spirit of persecution which has been rampant. Nevertheless the mission can report the following gains: in native agents, 31; in Christian villages, 30; in congregations, 21; in church members, 226; in adherents, 1,413; in pupils in the schools, 523; in contributions, 1,090 rupees; in cases treated in the hospitals, about 7,000. These certainly are substantial gains, for which devout thanks should be given. We should be glad to quote at length from the report, but can give only an extract which presents the work of the catechist preachers of whom there are now 133 employed in the district.

WORK OF THE CATECHIST PREACHERS.

"The work of the catechists being unlike anything in a church in a Christian land, it often happens that the notions which prevail with regard to it are of the vaguest kind. The two-fold character of this work and the conditions under which it is called forth are admirably set forth by Mr. Perkins. He says:—

"Christianity is established in South India in a manner very different from that which was in our thoughts on

first coming to this country. Then we thought, as thousands of our friends in the homeland now think, that the missionary or native helper stands before a great crowd eager to hear the gospel; and as the preaching goes on, certain of the hearers are pricked to the heart, come out boldly, accept Christ, and establish themselves as a small congregation.

"What are the facts? The missionary, the helpers, and the crowds are here, but the attitude of the people and the action of those who may be impressed are very different from what we expected. Some of the crowd of hearers have heard of Christianity before and are hostile to it, others are indifferent, others are curious to know what this new religion is. A few may be touched by the speaker's words. They will not, however, at that time betray any particular interest, but will quietly return to their homes and endeavor to get their brothers or immediate relatives to come with them to Christianity. Perhaps three or four months after the preaching service the pastor or missionary will hear that in such and such a village there is a little band of fifteen or twenty people who are ready to become Christians. If a preacher or teacher is not sent there at once to nurture and instruct them in the Christian life, the young converts cannot stand the fierce persecution which always follows; and they are liable to go back whence they came.' In this we have the first missionary labors of the catechist, who in the itineracies, in the street preaching, and day by day by himself, goes in and out among the non-Christian population, preaching the gospel, selling

Bibles and tracts, and giving to all who will take, little leaflets containing a message of truth adapted to the special needs of those for whom they are intended.

"Thus the catechist becomes a most helpful laborer, and the most constant of seed-sowers in the mission force. And it is the catechist also whose duty it is, when the little band of converts is ready to be taught, to care for the growth of the seed he has sown. In this double character of evangelist and pastor he is the most important mission agent we have, being, as he is, next to the native pastor, the strength and hope of the church. Dr. Chester, in writing about his catechists, says:—

"I have the opportunity of meeting these both in the midst of their congregations and at the monthly meetings held in Dindigul. I can see in most of them a growth in their spiritual character and in the interest they take in their work.'

"This same growth has been noticed by other missionaries and constitutes one of the most promising features of the year; for, as is the penetrating power of her guns to the ship of war, so is the spiritual character of her native agents to the mission. The catechists are pastors, more than half of whose time is spent in strictly evangelistic work; and who, being entirely under the control of the missionary, has, unlike the settled pastor of a church, a large degree of mobility; and thus it happens that a single man may have two or more fields of labor within a single year.

"Mr. Elwood gives the circumstances under which such a change was made in his station. He writes:—

"One congregation was given up this year. A goodly number of names were on the roll, but the people would not come to the services which were maintained by new adherents who walked several miles to church. It seemed wise to establish a work among this new people who cared for religious services,

and to forsake those who, though ministered to for more than sixteen years, rejected the truth.

"The formation of this new congregation was due in a measure to one boy. He had been in our boarding school for about two years, and was converted there. When vacation would come he would go to his heathen home. The father did not welcome the boy because he had become a Christian, and his presence at home was barely tolerated. But the father began to wonder what it was that his boy had that he himself did not have, although a devout idolater; and he did not rest until he had found the boy's Saviour. He sought salvation even with tears; and while walking in the field with a catechist he fell on his knees in prayer for pardon. His wife joined him heartily in his purpose to serve the Lord. Some time after, while at this man's house, he gave me his bell, ashes, lamp, and tray, used in idol worship, and the true God has had His rightful place there since.

"A house and a chapel has been built in the village, a catechist has been put in charge, and a school started, in which there are nearly twenty Hindu boys besides the Christian children.'

"In some stations the catechist adds to his duty that of schoolmaster, as may be inferred from the above incident. This is possible where the villages in which there are Christians are few, or where there are plenty of catechists to supply the need, but in other stations, as will be seen, this is out of the question. In the Manamadura Station, for instance, there are five villages for each catechist, which makes it impossible for any one to claim enough of his time to enable him to open a school. Being one of the people, and living as one of them in the same village, he is able to get much closer to the people than is possible for any foreigner to do. It often happens that he is the source of most valuable and interesting information.

NOTES FROM THE WIDE FIELD.

AFRICA.

CRUELITIES ON THE CONGO. — The mission in the Kassai district, Kassai being one of the chief affluents of the Congo, is carried on by the Southern Presbyterian Board, and has had remarkable successes. A sorrowful story is now told by Rev. D. C. Rankin, editor of *The Missionary*, of the Southern Presbyterian Board, concerning terrible cruelties practiced by officials of the Congo Free State in the endeavor to suppress insurrections and to establish the authority of the State. It seems that the authorities nearly a year ago demanded a heavy tribute from the Bakete, the Bakuba, and other tribes in this Kassai district, of which Luebo is the principal town. It is claimed by the people that the tribute was out of all proportion to the ability of the people to pay. But troops were sent to collect it, and scores of towns and villages were burned, the people fleeing to the bush, and a reign of terror prevailed. Mr. Sheppard, a colored missionary of the Presbyterian Board, a remarkable man, attempted to investigate the matter, and visited the camp of the native chief, who was empowered by the Belgian authorities to enforce the collection of the revenue. Mr. Sheppard brought back heartrending evidence of the horrible cruelties inflicted by Africans indeed, but under authority given them by officials of the Free State. A number of leading chiefs with their people were brought into a large stockade which Mr. Sheppard calls "a trap," eighty yards long by forty wide, and the demand for tribute was there renewed. Melumba, the native chief who was acting for the Belgian authorities, admitted that when the other chiefs refused to pay the tribute he ordered the gates closed, and those inside of the fence were killed. Mr. Sheppard himself saw many bodies with the flesh carved from them, and Melumba told him that this was done by people who ate these bodies. Forty-one bodies were thus counted, and Melumba very frankly said that the "rest were eaten by my people." Finding some corpses with the right hands cut off, Mr. Sheppard was told by the leader of the troops that the right hand was always cut off on these raids "to carry back as a proof to the state officials that they had accomplished their work." Mr. Sheppard saw in a shed, under which a slow fire was burning, eighty-one right hands, drying for the purpose of being carried back to Luluaburg as evidence of faithful service on the part of the troops. These stories seem too horrible to be believed, but they are substantiated by other persons who were also witnesses of some of these scenes. Similar stories are told of assaults in other portions of this district. It seems impossible to believe that the Belgian authorities at home can have connived at such wickedness, yet it all has been done by men who have carried the authority of the State. Formal complaint has been lodged with King Leopold, and the matter has been brought to the attention of both the United States and British governments. It is a terrible indictment which is brought against the Congo Free State, and it would seem as if such atrocities must lead to speedy reformation.

THE BASUTOS. — Rev. G. D. Matthews, who has recently visited Basutoland in Southeast Africa, writes to the *London Mission World* of the state of things in that region. Basutoland is a Crown Colony of Great Britain, bordering upon Natal. The British Resident rules in harmony with the native chiefs. There is a large Christian community under the care of noble French Protestant missionaries who have always taught their people obedience to the Resident. It is greatly due to their influence that the twenty thousand armed Basutos, who are now eager to go and fight the Boers, are loyally sitting still, because the Resident wishes them to do so. They have suffered much in former days from the taking of their lands by

Boers, but when the Resident, who has only ten European officials to sustain him, said, "No, Britain will not allow you to fight," they obeyed at once. "One word from the Resident, and the Orange Free State would long ago have been a desolation. This would have been an immense relief to the British troops, but the long years of training in the habits of peace would have been lost, and the war spirit rekindled in the Basutos." And so the word has not been spoken.

ON THE CONGO. — The American Baptist Missionary Union has most cheering reports of the progress of their work upon the Congo. During the last year 339 converts were baptized at Banza Manteke; 140 at Lukunga; and 406 at Kifwa. The membership of the churches within this Congo mission increased forty per cent during the last year. A report is given of anniversary meetings at Kifwa, which represents them as resembling anniversary meetings at home, save that after the sessions the Christians went out at once to hold services among the heathen. At one of these evangelistic services, held at a market-place, two head men who had been great fetish doctors stood boldly up confessing Jesus, and declaring that their fetishes were nothing but lies. An interesting incident is told of another place, Noki, where the chiefs and medicine men sought to prevent the native preachers from speaking, and failing to accomplish their purpose in other ways, they fell back upon the plan proposed by one of their medicine men, to get the evangelist, Barnaba, to sit down on the "charmed stool." This medicine man asserted that if he sat down on this stool, he could not rise or open his mouth. So an assembly was called and Barnaba was invited to take a seat on that particular stool. After some ordinary conversation they were to test the power of their fetish, and asked him, "What have you got to say to us today?" Thereupon, Barnaba stood up and began to preach with all earnestness, to the intense disgust of the plotters, who fled, with yells, leaving a goodly company who listened with all the more interest because of the defeat which the medicine men had suffered.

POLYNESIA.

THE NEW HEBRIDES. — The London *Times* of April 18 gives an account, furnished by Reuter's agency, of an interview with Rev. Frederick Paton, son of Dr. John G. Paton, who has spent seven years on the island of Malekula, one of the New Hebrides group, where cannibalism in its worst form has long prevailed. The account is so striking that we give it in full: —

"Cannibalism exists on every island that is not Christian. It prevails on the islands of Tanna, Santo, Oba, and Malekula, where I have been for the past seven years. It is to be seen in its worst form on the island of Oba, where the people seem really fond of human flesh. On the east coast of my own island it is not so bad as formerly, but in the north it is more common, and the people in the center of the island are wholly cannibals. Murders are quite common among the natives, and the white men are occasionally killed. In the latter cases the murderer is generally 'hired,' so that blame does not attach to the actual inciter of the crime, who generally lives some distance off. Traders are rarely killed merely for the purpose of plunder. Attacks upon missionaries are common, and all of us have to become accustomed to being in more or less danger at times. The natives believe that we seek to inaugurate a new doctrine of strange gods, and, as this clashes with their old native customs, they shoot at us. Generally, though, the plots have proved abortive. After some years' residence among the natives the white man gets a good name and is made a friend, when the risk of murder is, of course, much reduced. But this influence is confined to the neighborhood where the white man lives. An Englishman and a young New Zealand settler, both of whom were much liked by

the natives, left my side of Malekula Island for the other coast of the island where they were not known. They were set upon by the cannibals and one was killed, the other only escaping by diving and hard swimming, the natives all the while firing every time his head appeared above water. These people were simply attacked because they were not known. The cannibalism of the New Hebrides is partly religious, and since the introduction of pigs, these animals to a great extent have been substituted for human beings; but still cannibalism is regarded with religious significance, the people believing that by devouring a man they secure a triumph over his spirit.

"Yet these cannibals have many good qualities. On one occasion, while traveling in the bush with guides, I was surrounded by armed men. On its being explained that we were missionaries and unarmed, the chief ordered all his people to lay aside their weapons until our departure the next day. I have slept in famous cannibal villages and have always been well treated. On another occasion while out at sea in a storm I was saved by these cannibal natives at great risk to themselves. During one trip inland I was sleeping in a cannibal village that was specially famous, though I did not know it at the time. Drums were beaten all night at intervals to warn against attacks by hostile tribes. In the morning I made friends with the chief by giving him a present of salt, matches, etc. In return he gave me a spear which had been handed down by nine generations of chiefs, and also gave me a beautifully polished and carved wooden spoon. Hearing that I had been to this inland village, natives nearer the coast laughed, not believing me. I showed the spoon, and they fled in terror. I then found that this spoon was only used at cannibal feasts, and the chief dug his share out of the cooked body with the aid of this spoon. That accounted for the fine polish, as also for the fear of the natives. Some of the native customs are horrible. In many parts of Malekula people who are ill are just buried alive when their friends tire of them. Once I rushed into a village for the purpose of exhuming a five-year old girl who I heard had been buried. But I was just too late, and she was dead when I reached the spot, although the body was then warm. I recall a particularly gruesome incident, where a man who had been stunned in a quarrel was buried where he fell. Just as the man was regaining consciousness the dogs, who are always prowling about, succeeded in scratching through the shallow grave and the man arose and went home. The poor wretch, whose appearance in his village caused a great commotion, was never subsequently in complete possession of his senses."

MISCELLANY.

BIBLIOGRAPHICAL.

Ukhumba Kwezwi le Nkosi Ezizingini zo Lwandle: or The Progress of God's Word in the Islands of the Sea. By Mrs. L. B. Bridgman, of the Zulu Mission of the A. B. C. F. M. Press of Samuel Usher, Boston, Mass. 1900.

As will be inferred from its title, this book will find its readers almost exclusively among the Zulu speaking races of South Africa. While not pretending to be in any sense complete, this neat and well-illustrated volume of over 230 pages gives an excellent idea of the Christian work accomplished by the English and American Missionary societies in all the more important islands of the Pacific, including New Zealand, New Guinea,

and Auckland in the West, and Terra del Fuego and Falkland in the East. Brief descriptions of the various islands and of their climate, peoples, and customs, coupled with detailed accounts from the letters of the pioneer missionaries, narrating their personal experiences, create in the reader's mind a lively interest in their work.

Aside from its educational value, the aim of this book is to increase the interest of the Zulus in foreign missions, and, secondly, by dwelling on the wonderful missionary spirit of the islanders—their zeal in spreading the gospel

when once they had accepted it themselves — to stimulate the Zulu Christians to engage more eagerly in a similar work among their own people. Aside from the Bible, hymn-book, and a few school books, Zulu literature is meager indeed,

and the present volume will be more than welcomed to many an African home. May it be but a forerunner of the many Christian books so much needed to uplift the natives of that great continent.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

That the impulse given to the cause of missions by the Ecumenical Conference may be perpetuated; that vows of consecration may be kept; and that the Spirit of God, who was manifestly present in those assemblies, may abide with and energize his people in all lands.

ARRIVALS IN THE UNITED STATES.

April. — At San Francisco, Miss Ella J. Newton.

April 17. At San Francisco, Dr. Willis C. Noble and Miss Jane E. Chapin, of the No. China Mission; also Miss Mary F. Denton and Miss Alice P. Adams, of the Japan Mission.

April 19. At New York, Rev. Edward B. Haskell and wife, of the European Turkey Mission.

May 1. At New York, Rev. Edward P. Holton and wife, of the Madura Mission.

May 9. At New York, Rev. Geo. T. Washburn, D.D., and wife, of the Madura Mission.

DEPARTURES.

May 2. From New York, Miss M. M. Patrick, Ph.D., returning to the Western Turkey Mission.

May 5. From New York, Mrs. Amy J. Currie, returning to the West Central African Mission, and Mrs. R. G. Moffatt and Miss Emma C. Redick, to join the same mission.

May 10. From New York, Rev. Richard Winsor and wife, returning to the Marathi Mission. (See page 222.)

May 12. From New York, Rev. James H. Dickson and wife, to join the Ceylon Mission; also Rev. James L. Fowle and wife, to rejoin the Western Turkey Mission.

May 18. From New York, Rev. James C. Dorward, to rejoin the Zulu Mission.

DONATIONS RECEIVED IN APRIL.

MAINE.

Blue Hill, F. A. Fisher,	10 00
Castine, Friend,	7 00
N. N. Portland, Cong. ch.	2 00
Portland, J. Henry Dow,	5 00
Togus, Friend,	5 00
Waterford, Friend,	7 00—36 00

NEW HAMPSHIRE.

Amherst, Cong. ch.	22 65
Candia, Cong. ch.	12 50
Concord, Friend,	5 00
Durham, Cong. ch.	20 50
E. Sullivan, Cong. ch.	15 00
Francestown, Cong. ch.	12 35
Hooksett, Cong. ch.	10 50
Hudson, Cong. ch.	14 00
Nashua, Mrs. M. E. Frost,	25
Newington, Cong. ch.	3 50
Newmarket, Cong. ch.	10 00
Penacook, Cong. ch.	4 45
Plymouth, Wm. C. Landis,	1 00
Rochester, 1st Cong. ch.	29 75
Webster, 1st Cong. ch.	10 32
— Friend,	100 00—271 77

VERMONT.

Cambridge, Jeffersonville Cong. ch.	13 50
Charlotte, Cong. ch.	13 11
Chester, Cong. ch.	29 62
Danville, Rev. S. Knowlton,	30 00
Essex, J. E. M. Greene,	25
Glover, Cong. ch.	16 00
Lower Cabot, Mrs. James P. Stone,	5 00
Middletown Springs, Cong. ch. & Soc.	32 00
Newbury, 1st Cong. ch.	38 33
New Haven, —	2 50
No. Craftsbury, Cong. ch.	3 00
Northfield, Cong. ch.	13 20
Plainfield, Mrs. A. B. Taft,	10 00
St. Johnsbury, Martha C. Goodwin,	20 00
So. Duxbury, Cong. ch.	14 00
Vergennes, Cong. ch.	10 00
Waterbury, Cong. ch.	24 85
W. Rutland, F. A. Morse,	25
Weybridge, Cong. ch.	6 85
Wilmington, Cong. ch.	5 85
Windham, Cong. ch., Sab. sch., and C. E. Soc.	20 00—308 31
Legacies. — Essex, N. Lathrop, add'l,	20 00
	328 31

MASSACHUSETTS.

Amherst, North Cong. ch., 40; South Cong. ch., 16; Amherst College, toward support Rev. E. Fairbank, 300; Mary I. Ward, 6; H. E. C., 5, 367 00
 Andover, Chapel ch. (of which 50 from students of the Sem.), to const. MRS. ROSE L. PETTEE, SARA KNOWLES JACKSON, LAIRD WINGATE SNELL, H. M. 356 00
 Auburndale, Cong. ch. 100 00
 Barre, Evangelical ch. 120 00
 Bedford, Loyalty, 10 00
 Blackstone, Cong. ch. 15 00
 Boston, Old South ch., 400; 2d ch. (Dorchester), 159.28; Y. P. S. C. E. of do., for Dr. Wellman, 100; Village ch. (Dorchester), 48.15; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 10; South Evangelical ch. (W. Roxbury), for Dr. Carrington, 20; Eliot ch. (Roxbury), 1.01; Union of Y. P. S. C. E.'s in Roxbury, for Dr. W. T. Lawrence, 175; E. C. C., 5; Rev. J. B. Sewall, 10, 928 44
 Braintree, 1st Cong. ch. 8 47
 Brookline, Harvard ch. Brotherhood, for support Rev. L. P. Peet, 1000 00
 Cambridge, North Cong. ch. 319 00
 Charlemont, Cong. ch. 23 46
 Chelsea, 1st Cong. ch. 93 92
 Chicopee, Miss Lilla M. Harmon 5 00
 Chicopee Falls, 2d Cong. ch. 31 66
 Colerain, Cong. ch. 5 80
 Cummington, Cong. ch., toward support Chas. T. Riggs, 22 45
 Dedham, 1st Cong. ch. 193 47
 Fall River, Central Cong. ch. 67 31
 Granby, Church of Christ, 17 86
 Hatfield, Geo. A. Billings, 25
 Haverhill, Friend, 500 00
 Hinsdale, Cong. ch. 10 00
 Holden, Cong. ch. 12 00
 Leicester, 1st Cong. ch. 37 15
 Longmeadow, Rev. S. G. Barnes, D. D. 3 77
 Lowell, High St. ch., 145.27; 1st Cong. ch., 64.08; John St. Cong. ch., 29.56; Pawtucket Cong. ch., 22.17, 261 08
 Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 7 88
 Maynard, Amy Malcolm, 10 00
 Medford, Y. P. S. C. E., for native preacher, Madura, 20 00
 Monson, Cong. ch. 19 73
 Newburyport, North Cong. ch., 21.45; Belleville Cong. ch., 1, 22 45
 Newton Center, 1st Cong. ch., Extracent-a-Day Band, for catechist, India, 22.00; Emily W. Tyler, 10.00, 32 00
 Norfolk, Union Cong. ch. 7 25
 North Brookfield, 1st Cong. ch. 10 00
 North Truro, Cong. ch. 6 00
 Reading, Cong. ch. 30 00
 Rehoboth, Cong. ch. 10 43
 Rockport, 1st Cong. ch., 8.06; Z. A. Appleton, 5, 13 06
 Salem, Tabernacle Cong. ch. 57 91
 Scotland, Cong. ch. 3 00
 Sheffield, Cong. ch. 11 11
 Somerville, Franklin-st. ch., Friend, 25 00
 So. Byfield, Cong. ch. 11 69
 So. Framingham, Grace Cong. ch. 92 47
 So. Hadley Falls, Cong. ch. 10 00
 Southwick, Cong. ch. 20 50
 Springfield, Sab. sch. of 1st Cong. ch., toward support Dr. C. D. Ussher, 100; Mrs. F. W. Harwood, 5; Friend, 1, 106 00
 Taunton, Union ch., for native preacher, Harpoet, 79 52
 Templeton, Trinitarian ch. 12 26
 Waltham, Trinitarian ch. 34 86
 Wellesley Hills, Mrs. Beatrice Codwise, 5 00
 West Boylston, 1st Cong. ch. 3 14
 Westford, Union Cong. ch. 21 97
 West Yarmouth, Cong. ch. 3 50
 Williamstown, Ch. of Christ in the

White Oaks, for increase appropriation, Marathi Mission, 12 94
 Winchester, 1st Cong. ch., toward support Rev. A. W. Clarke, 350 00
 Worcester, Union Cong. ch., 247.48; Pilgrim Cong. ch., 10; Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 29, 286 48
 —, Friend, 50; Free, 15; —, 10, 75 00—5,920 24
 Legacies. — Boston, Miss Sarah S. Pratt, by F. H. Shapleigh, Ex'r, to const. LOUISE S. WRIGHT, H. M. 100 00
 Brockton, Hannah B. Packard, by S. Franklin Packard, Ex'r, 500 00
 Westfield, Orril C. Baker, add'l, 70 36—670 36
 6,590 60

RHODE ISLAND.

Central Falls, Cong. ch. 48 58
 Newport, Erastus P. Allen, 25
 Providence, Elmwood Temple, 24 81—73 64

CONNECTICUT.

Ashford, Cong. ch. 5 00
 Berlin, 2d Cong. ch. 35 00
 Bridgeport, 1st Cong. ch. 200 00
 Bristol, Cong. ch. 88 31
 Clinton, Y. P. S. C. E., for Bible-reader, India, 15 00
 Danbury, 1st Cong. ch. 42 65
 Danielson, Westfield Cong. ch. (10 for Eastern Turkey Mission, care Rev. J. K. Browne; 12.50 for native helper, North China), 22 50
 East Norwalk, Swedish Cong. ch. 2 00
 Enfield, 1st Cong. ch. and Sab. sch., for India, 5 00
 Granby, South Cong. ch. 30 00
 Groton, Cong. ch. 27 85
 Haddam, Cong. ch. 16 00
 Hadlyme, R. E. Hungerford, 20 00
 Hartford, Prospect-ave. Y. P. S. C. E., toward support native worker, Sattara, 12 50
 Lyme, Grassy Hill, Cong. ch. 15 00
 Meriden, Center ch., toward support native pastor, 50 00
 Middletown, 1st Cong. ch., 158.09; South Cong. ch., toward support Rev. J. S. Chandler, 116.06; 3d Cong. ch., 22.35, 296 50
 Milford, Plymouth ch., 19.64; 1st Cong. ch., 5.29, 24 93
 New Britain, South Cong. ch. 302 89
 New Haven, Davenport Cong. ch., 51.52; 10th Cong. ch., 25; W. A. Hyde, 10; C. W. Brock, 5, 91 52
 Old Saybrook, Cong. ch. 15 65
 Salisbury, Cong. ch. 3 51
 Shelton, O. G. Beard, 25
 Somersville, Cong. ch. 5 80
 So. Glastonbury, Cong. ch. and Sab. sch. 46 41
 So. Norwalk, Rev. D. W. Seward, 2 00
 Staffordville, Cong. ch. 16 18
 Waterbury, 2d Cong. ch., 664.61; Catherine B. Robbins, 1, 665 61
 Wauregan, Cong. ch. 25 00
 Winsted, H. A. Russell, 5; Friend, 8, 13 00
 Woodstock, 1st Cong. ch. 12 00
 —, —, 100 00—2,208 06

NEW YORK.

Albany, 1st Cong. ch. 20 00
 Angola, Cong. ch. 10 00
 Binghamton, Mrs. Edward Taylor, 10 00
 Boxboro, Mrs. Martha J. Steele, 1 00
 Bristol, Cong. ch. 7 00
 Brooklyn, Pilgrim Chapel, 65.47; Park Cong. ch., 59.45; Mayflower ch. (Plymouth) for work in India, 13; Edward C. Adriaance, for native helper, 25, 162 92

Buffalo, Niagara Sq., Peoples' ch.	8 00
Churchville, Cong. ch.	22 87
Clinton, Mrs. Geo. K. Eells,	10 00
East Bloomfield, Mrs. Eliza S. Goodwin,	3 00
East Evans, Cong. ch.	3 12
Elbridge, Cong. ch.	5 10
Ellington, Cong. ch.	5 90
Flushing, Cong. ch.	50 70
Friendship, 1st Cong. ch.	6 00
Hopkinton, A. Kent,	5 00
Lysander, Cong. ch.	16 32
Moravia, 1st Cong. ch., 53.30; Mrs. C. L. Tuthill, 75,	128 30
New York, Broadway Tabernacle, Friend, add'l, 25; Manhattan ch., to const. with other donations WALTER G. KING, H. M., 16; Alfred A. L. Bennett, 10,	51 00
Patchogue, John S. Havens,	10 00
Pawling, Quaker Hill ch., toward support Dr. J. H. Ingram,	166 50
Plainfield Center, Welsh Cong. ch.	6 00
Syracuse, Danforth Cong. ch. and Sab. sch., toward salary Rev. Jas. D. Taylor, 40; Plymouth Sab. sch., toward support do., 11.55,	51 55
West Groton, Cong. ch.	17 50
Yonkers, Mrs. E. W. Morris,	10 00—787 78
Legacies.—Brooklyn, Hiram G. Coombes, less expenses, add'l,	166 05
	953 83

NEW JERSEY.

Newark, W. E. Titus, for work in India,	25 00
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PENNSYLVANIA.

Braddock, 1st Cong. ch.	3 64
Bradford, Mrs. E. S. Beckwith,	10 00
Guy's Mills, Cong. ch., of which 2.75 from La. Mis. Soc.	10 00
Plymouth, Welsh Cong. ch.	23 46
Riceville, 1st Cong. ch.	3 50—50 60
Legacies.—Landor, Alfred Cowles, by M. E. Cowles, Ex'r, add'l,	300 00
	350 60

VIRGINIA.

Herndon, Y. P. S. C. E., for native teacher, India,	20 00
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DISTRICT OF COLUMBIA.

Deanwood, Tuxedo Cong. ch.	3 00
Washington, 5th Cong. ch., 17.01; Miss M. D. Baker 3,	20 01—23 01

FLORIDA.

Daytona, Cong. ch.	41 86
Longwood, Cong. ch.	3 00
— Friends, toward support Rev. and Mrs. W. W. Wallace,	25 00—69 86

TENNESSEE.

Deer Lodge, Cong. ch.	3 40
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TEXAS.

Austin, Tillotson Ch. of Christ,	5 00
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INDIANA.

Ft. Wayne, Plymouth Cong. ch.	~4 00
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MISSOURI.

Kansas City, 1st Cong. ch.	209 67
Neosho, 1st Cong. ch.	24 60
St. Joseph, Tabernacle ch.	68 15
St. Louis, Olive Branch ch., 22.50; Beth, Boh. ch., 7.50; C. E. Soc., Pilgrim Cong. ch., toward support Rev. R. M. Cole, 50,	80 00—382 42

OHIO.

Alexandria, Cong. ch.	4 00
Bluescreek, Cong. ch.	2 50
Chatham, Cong. ch.	2 00
Cleveland, Pilgrim, toward salary Rev. H. T. Pitkin, 166.67; Euclid-ave. Cong. ch., 94.15; Plymouth Cong. ch., 24; Rev. W. A. Hillis, 10,	294 82
Columbus, 1st Cong. ch., 100; Eastwood Cong. ch., 27.75; North Cong. ch., 6.27,	134 02
Grafton, Cong. ch.	2 30
Kent, 1st Cong. ch.	15 00
Lodi, Cong. ch.	21 32
Lyme, Cong. ch.	16 13
Mansfield, Mayflower Cong. ch.	7 25
Medina, Cong. ch.	306 04
Oberlin, 1st Cong. ch.	42 80
Paddy's Run, Cong. ch.	29 33
Painesville, 1st Cong. ch.	33 30
Rockport, 1st Cong. ch.	20 00
Steubenville, 1st Cong. ch.	27 30
West Mill Grove, Cong. ch.	10 00
York, Cong. ch.	15 00—983 11

ILLINOIS.

Aurora, N. E. Ch., for salary Rev. W. M. Stover, 50; Dr. E. E. Bou-slough, 100,	150 00
Buda, Cong. ch.	25 70
Canton, Cong. ch.	18 02
Carpentersville, Cong. ch.	11 25
Chenao, Cong. ch.	20 00
Chesterfield, Cong. ch.	5 00
Chicago, Union Park Cong. ch., of which Y. P. S. C. E., 68, for salary Rev. F. E. Jeffrey, 200.30; Wave-land-ave. Cong. ch., of which Jun. Y. P. S. C. E., 2.10, for increased appropriations, Marathi, 10.10; Sedgwick-st. Cong. ch., of which 3 from Mrs. I. Fosse, 8; Christ Ger. Ch., 5; Friends, 100,	323 40
Delavan, Richard Hoghton, toward support Rev. W. P. Sprague,	25 00
Evanston, 1st Cong. ch., for salary, Rev. D. C. Greene,	115 15
Garden Prairie, Cong. ch.	5 00
Harrison, Cong. ch.	1 00
Illini, Cong. ch.	16 00
Kewanee, Cong. ch., for F. M. mis-sionary, Africa,	113 92
Moline, 1st Cong. ch.	100 65
Morris, Cong. ch., For. Miss. Soc.,	10 00
Naperville, Cong. ch., 35.21; C. H. Goodrich, 25,	60 21
Oak Park, 2d Cong. ch., for salary, Rev. C. A. Nelson, 356.43; do., for increased appropriations, Ma-rathi, 10.05,	366 48
Poplar Grove, Cong. Sab. sch. and friend, for increased appropriations, Marathi,	7 00
Ravenwood, Cong. ch., for salary F. M. missionary,	36 42
Roberts, Cong. ch.	6 50
Rockton, Cong. ch.	3 50
Rollo, Cong. ch.	9 15
Sandwich, Friend, for increased ap-propriations, Marathi,	2 50
Shirland, Cong. ch.	2 50
Sycamore, 1st Cong. ch., 79.44; Henry Wood, 15,	94 44

Thawville, Y. P. S. C. E., for sup-	
port Bible reader, India,	20 00
Tonica, Cong. ch.	2 75
Wheaton, The College Ch. of Christ,	27 85
Wyoming, Cong. ch.	11 35—1,590 74
<i>Legacies.</i> —Buda, John F. Hyde, by	
H. T. Lay, Trustee,	58 34
	1,649 08

MICHIGAN.

Bellaire, Cong. Sab. sch., for in-	
creased appropriations, Marathi,	
1.75; Jun. Y. P. S. C. E., for do.,	
1.50; Miss M. S. Rayon, for do.,	
1.75,	5 00
Church, A. W. Douglas,	15 00
Clinton, Cong. ch.	10 00
Grand Blanc, Cong. ch.	25 00
Hancock, Cong. ch.	97 09
Lansing, Plymouth Cong. ch.	169 56
Muskegon, 1st Cong. ch.	18 12
Owosso, Mrs. Julia F. Shurts,	9 00—348 77
<i>Legacies.</i> —Kalamazoo, Emeline A.	
House, by James M. Davis, Ex'r,	
add'l,	1,500 00
	1,848 77

WISCONSIN.

Bloomer, Cong. ch.	15 00
British Hollow, Thomas Davies,	500 00
Clinton, Cong. ch.	62 30
Columbus, Cong. ch.	91 75
Curtiss, Zion Ger. ch.	2 00
Delavan, Cong. ch.	17 11
Eau Claire, Elijah Swift,	50 00
Emmet, Welsh Cong. ch.	5 00
Evansville, Cong. ch.	55 00
Ithaca, Cong. ch.	5 01
Kinnickinnic, Cong. ch.	6 66
Maple Valley, Cong. ch. and Sab. sch.	4 00
Mazomanie, Cong. ch.	8 00
Milton, Cong. ch.	10 46
Neptune, Cong. ch.	2 00
Roberts, Cong. ch.	16 00
Rosendale, Y. P. S. C. E., for work	
in Africa,	2 30
Spring Green, Cong. ch.	1 00
Whitewater, Cong. ch.	14 00—867 59

IOWA.

Atlantic, Cong. ch.	39 85
Aurelia, Cong. ch.	4 19
Avoca, German Cong. ch.	6 00
Buffalo Center, Cong. ch.	1 50
Cedar Rapids, Bethany Cong. ch.	1 65
Church, Rev. Andrew Kern,	1 50
Davenport, Bethlehem Cong. ch.	14 46
Des Moines, C. B. Atkins,	20 00
Lewis, Cong. ch.	19 00
Mason City, 1st Cong. ch.	27 05
Minden, Ger. Cong. ch.	3 44
Muscatine, Cong. ch., for increased	
appropriation, Marathi,	12 00
Quasqueton, Cong. ch.	6 50
Rowan, Rev. S. A. Martin,	10 00
Stacyville, Cong. ch.	3 50
Templeton, Cong. ch.	11 25
Waverly, Cong. ch.	8 80
—, Friend,	10,000 00—10,190 69

MINNESOTA.

Duluth, Rev. J. Kimball,	5 00
Edgerton, Cong. ch.	2 75
Lamberton, Friend,	100 00
Minneapolis, Plymouth Cong. ch.	47 25
Northfield, Mrs. Julia P. Washburn,	20 00
Robbinsdale, Cong. ch.	5 01
Rochester, Cong. ch.	27 07
Stewartville, Cong. ch.	5 00—212 08

KANSAS.

Fairview, Plymouth Cong. ch.	13 00
Kinsley, Cong. ch.	12 30
Manhattan, 1st Cong. ch.	8 30
Pittsburg, Cong. ch.	28 00
Wheaton, Clear Creek Cong. ch.	10 00—71 60
<i>Legacies.</i> —Manhattan, Martha D.	
Haines, add'l,	10 98
	82 58

NEBRASKA.

Aurora, Cong. ch.	33 14
Bloomfield, Cong. ch., 7.72; Collec-	
tion, Glendale Schoolhouse, 2 28,	10 00
Chadron, Friend,	6 00
Cowles, Cong. ch.	3 50
Curtis, Cong. ch., for work in India,	27 86
Friend, Ger. Cong. ch.	5 00
Hastings, 1st Cong. ch.	35 75
Kramer, Ger. Cong. ch.	6 50
Linwood, Cong. ch.	20 24
Omaha, St. Mary's Ave. Cong. ch.	60 45
Pickrell, Cong. ch.	6 15
Red Cloud, 1st Cong. ch.	12 48
Waverly, Cong. ch.	11 62
West Point, Cong. ch.	7 00—245 69

CALIFORNIA.

Byron, Cong. ch.	2 00
Los Angeles, Cong. ch.	5 00
Norwalk, Bethany Cong. ch.	3 50
Paradise, Cong. ch.	5 30
Sacramento, 1st Cong. ch.	151 29
Santa Barbara, Cong. ch.	36 30
Santa Rosa, Cong. ch., K. E. S.	5 00
Woodland, Cong. ch.	2 10—210 69

OREGON.

Wilsonville, Hood River Cong. ch.	5 00
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COLORADO.

Leadville, Cong. ch.	13 00
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WASHINGTON.

Everett, 1st Cong. ch.	7 30
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NORTH DAKOTA.

Hesper, Cong. ch.	1 85
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SOUTH DAKOTA.

Myron, Cong. ch.	7 00
Vermillion, 1st Cong. ch.	39 70—46 70

IDAHO.

Challis, Aux. Woman's Miss. Union,	2 00
Weiser, Cong. ch.	27 55—29 55

WYOMING.

Cheyenne, 1st Cong. ch.	60 02
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OKLAHOMA.

Beulah, Cong. ch.	1 00
Park, Cong. ch.	1 00—2 00

HAWAIIAN ISLANDS.

<i>Legacies.</i> —Honolulu, Miss Eliza-	
beth K. Bingham, for support of	
girls in mission schools in China	
and Africa,	1,000 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Miss M. J. Lindley, for extra appropriations, Marathi, 20;
Miss Fidelia Phelps, for do., 15, 35 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For several missions, in part, 12,503 49
To constitute REV. WM. T. HOLMES,
H. M. 100 00
For school building, Ponasang, 3,500 00
For repairs, insurance, and force pump
for Am. College for girls for 1899, 455 14—16,558 63

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INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 9,300 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Y. P. S. C. E., 1; South Berwick, Cong. Sab. sch., 7.10; do., Y. P. S. C. E., 2-cents-a-week Fund, 4.72, 12 82
NEW HAMPSHIRE.—Concord, Y. P. S. C. E. of East Cong. ch., 10; Hopkinton, Y. P. S. C. E. of 1st Ch., 2; Keene, Prim. Dept. Sab. sch. of 2d Cong. ch., 5, 17 00
VERMONT.—Northfield, Y. P. S. C. E., for India, 5; St. Johnsbury, North Cong. Sab. sch., 46.73, 51 73
MASSACHUSETTS.—Acton, Cong. Sab. sch., 2; Barre, Cong. Sab. sch., 5.02; Blackstone, Cong. Sab. sch., 3; do., Y. P. S. C. E., 2; do., Jun. C. E. Soc., 1; Boston, Walnut-ave. Cong. Sab. sch., 38.76; Charlestown, 1st Parish Sab. sch., 5; Dedham, 1st Cong. Sab. sch., 11.68; Globe Village, Y. P. S. C. E. of Union ch., for Madura, 38; Holden, Y. P. S. C. E., 2; Holyoke, Y. P. S. C. E. of Grace Cong. ch., 10; Housatonic, Cong. Sab. sch., 11; Lawrence, Y. P. S. C. E. of South ch., 3; New Bedford, Trinitarian Bible School, 20.52; Reading, Y. P. S. C. E., 10; Webster, 1st Cong. Sab. sch., 10; Williamstown, White Oaks Sab. sch., 2.79, 175 77
CONNECTICUT.—Cromwell, Cong. Sab. sch., for schools in Madura, 87.02; Eastford, Y. P. S. C. E., for India, 5; New London, Sab. sch. of 1st ch. of Christ, 9.13; Somersville, Y. P. S. C. E., 11.90, 113 05
NEW YORK.—Brooklyn, Y. P. S. C. E. of Bushwick-ave. Cong. ch., for India, 40; do., Park Cong. Sab. sch., 15.02; Hopkinton, Y. P. S. C. E., 2.61; Mt. Sinai, Y. P. S. C. E., 3; Philadelphia, Y. P. S. C. E., 6; Walton, 1st Cong. Sab. sch., 17.38, 84 01
PENNSYLVANIA.—Braddock, 1st Cong. Sab. sch., 3; do., 1st Cong. Y. P. S. C. E., 3, 6 00
FLORIDA.—Key West, 1st Cong. Sab. sch., 5; Republic, 1st Cong. Sab. sch., 5, 10 00
OHIO.—Brownhelm, Cong. Sab. sch., Birth-day Offering, 2; Cleveland, Cyril Chapel Cong. Sab. sch., 2.30; Conneaut, Cong. Sab. sch., 10; Hudson, Cong. Sab. sch., 8; Medina, Cong. Sab. sch., 8.96; do., Y. P. S. C. E., 10; Newark, Plymouth Cong. Sab. sch., 8.50; Oberlin, 1st Cong. Sab. sch., 12.50, 62 26
ILLINOIS.—Carpentersville, Cong. Sab. sch., 7.25; do., Y. P. S. C. E., 1.50; Chicago, Y. P. S. C. E. of Central Park Cong. ch., 3.75; Clifton, Jun. C. E. Soc.,

1.25; Oak Park, 1st Cong. Sab. sch., 16.45; Roberts, Cong. Sab. sch., 2.47; do., Y. P. S. C. E., 3.53; Shabbona, Cong. Sab. sch., 4.63; Sterling, Cong. Sab. sch., 6.35, 47 20
MICHIGAN.—Detroit, Woodward-ave. Cong. Sab. sch., 10; Lansing, Plymouth Cong. Sab. sch., 20.37; do., Mayflower Cong. Sab. sch., 2; Muskegon, 1st Cong. Sab. sch., 8.67; Vanderhilt, Cong. Sab. sch., 5, 46 04
WISCONSIN.—Clinton, Cong. Sab. sch., 11 77
IOWA.—Cedar Rapids, Bethany Cong. Sab. sch., 1.10; Waverly, Cong. Sab. sch., 4.20, 5 30
MINNESOTA.—Alexandria, Y. P. S. C. E., 9 00
NEBRASKA.—Shickley, Union Y. P. S. C. E., 2 10
CALIFORNIA.—Cottonwood, Cong. Sab. sch., 4.50; San Francisco, 1st Cong. Sab. sch., 6.07, 10 57
NORTH DAKOTA.—Dexter, Cong. Sab. sch. 3 15
SOUTH DAKOTA.—Centerville, Cong. Sab. sch., 2.10; Elk Point, Y. P. S. C. E., 2.75; Lebanon, Cong. Sab. sch., 1.62, 6 47
688 08

MICRONESIAN NAVY.

MAINE.—Island Falls, Mrs. Emerson's Sab. sch. class, 6 00
NEW HAMPSHIRE.—Haverhill, Cong. Sab. sch., 10 00
MASSACHUSETTS.—Medford, Jun. C. E. Soc., 10; Springfield, South ch., Lady, for new schooner, 1; Stoneham, Cong. ch., Gleaners, 1; Westfield, 1st Cong. ch., for new schooner, 2.50, 14 50
CONNECTICUT.—New Haven, Amos G. Jerome, for "Morning Star," 2; Woodstock, 1st Cong. Sab. sch., 1.62, 9 62
NEW YORK.—Buffalo, 1st Cong. ch., of which 36 by Woman's Guild, toward support of Miss Beulah Logan, 136; Flushing, Cong. Sab. sch., 16.91, 152 91
FLORIDA.—Lake Helen, Cong. Sab. sch. 5 50
OHIO.—Cleveland, Pilgrim Cong. ch., for new "R. W. Logan," 10; do., Euclid-ave. Cong. Sab. sch., 10; Oberlin, F. H. Angle, for new ship, 1, 21 00
ILLINOIS.—Elgin, 1st Cong. Sab. sch., for new schooner, 10 00
NEBRASKA.—Aurora, Cong. Sab. sch. 3 31
WASHINGTON.—Seattle, E. S. Smith, for "Morning Star," 10 00
242 84

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Bremen, Y. P. S. C. E., for Lee Fund, 3 15
MISSOURI.—Neosho, Y. P. S. C. E., 1.80; St. Louis, Y. P. S. C. E. of Plymouth Cong. ch., 2.50; all for DeForest Fund, 4 30
ILLINOIS.—Forrest, Y. P. S. C. E., 10; Hinsdale, do., 17; Joy Prairie, do., 10; Peoria, do. of Plymouth Cong. ch., 10; So. Chicago, do. of 1st Cong. ch., 15; Woodstock, do., 5; all for MacLachlan Fund, 67 00
MICHIGAN.—Northport, Y. P. S. C. E., 2.50; Tyrone, do., 6.75; all for Lee Fund, 9 25
WISCONSIN.—So. Milwaukee, Y. P. S. C. E., for Olds Fund, 5 00
IOWA.—Chapin, Y. P. S. C. E., 5; Council Bluffs, do., of 1st Cong. ch., 7.50; Mason City, do., 5; New Hampton, Belle E. Powers, 5; all for White Fund, 22 50
MINNESOTA.—Brainerd, Y. P. S. C. E., 2.15; Glenwood, do., 5; Lake Stay, do., 1.50; Medford, do., 1; Robbinsdale, do., 2.50; Silver Lake, do., 10; all for Haskell Fund, 22 15
NEBRASKA.—Bladen, Y. P. S. C. E., 2.13; Chadron, do., 10; Fremont, do., 10; Silver Creek, do., 7; So. Platte, do., 4; Trenton, do., 7; Wilcox, Jun. C. E. Soc.,

5; all for Bates Fund,	45 13
COLORADO.—Denver, Y. P. S. C. E., of Plymouth Cong. ch., 10; Manitou, Y. P. S. C. E., 10; all for Albrecht Fund,	20 00
NORTH DAKOTA.—Amenia, Y. P. S. C. E., 1.84; Hope, do., 10; all for Holton Fund,	11 84
SOUTH DAKOTA.—Drakola, Y. P. S. C. E., 1.35; Meckling, do., 2; Springfield, do., 5.81; all for Holton Fund,	9 16
	219 48

CONTRIBUTIONS FOR THE DEBT.

CONNECTICUT.—New Haven, Center ch., Lady,	20 00
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Portland, Friends, by John M. Gould, for Dormitory at Pao-ting-fu,	300 00
NEW HAMPSHIRE.—Hollis, L. M. Adams, for Okayama Orphanage, 5; Hopkinton, Y. P. S. C. E. of 1st Ch., for work, care Rev. J. H. Pettee, 5,	10 00
VERMONT.—New Haven, ———, for Okayama Orphanage, 2.50; Pittsford, Y. P. S. C. E., for work, care Miss F. E. Burrage, 5,	7 50
MASSACHUSETTS.—Amherst, 1st Cong. ch., King's Handmaids, for native preacher, care Rev. F. M. Price, 8; Auburndale, Cong. Sab. sch., for work of Mrs. A. G. Gulick, 16; Boston, Eliot ch. (Roxbury), for school, care Rev. E. S. Hume, 33.50; Y. P. S. C. E., of Union ch., for work, care Rev. J. H. House, 26.40; Brookline, Harvard ch., Brotherhood, for use Rev. L. P. Peet, 167.50; Chelsea, Young Ladies' For. Mis. Soc. of 1st ch., for use Ellen Stone, 25; Danvers, Maple-st. Prim. Dept., for work of Rev. G. H. Ewing and C. E. Ewing, 10; Dedham, 1st Cong. Sab. sch., for school, care Rev. W. P. Elwood, 20; Littleton Common, Annie M. Manning, for student aid, Harpoot, 6; Marlboro, Chinese Sab. sch. of Union Cong. ch., for work, care Dr. C. R. Hager, 35.25; Taunton, Winslow ch., for work, care Rev. R. A. Hume, 146; Winchester, 1st ch. Mission Union, for Industrial School, care Rev. H. Fairbank, 25; Worcester, Y. P. S. C. E., of Piedmont Cong. ch., for work, care Dr. J. B. McCord, 21; do., Mrs. Daniel Merriam, for Industrial School, Samokov, 100,	639 65
CONNECTICUT.—Danielson, Westfield Cong. ch., for work, care Rev. J. Howland, 10; E. Windsor, Y. P. S. C. E. of 1st Cong. ch., for pupil, care Miss Brewer, 5; New London, Friend, for building purposes, Foochow College, 10,000; Somers, Cong. Sab. sch., for work, care Mrs. L. S. Gates, 28; W. Stafford, Cong. ch., for scholarship, care Rev. W. L. Beard, 10; Windham, Frederick H. Means, for use Rev. E. Fairbank, 50,	10,103 00
NEW YORK.—Brooklyn, Central Cong. ch., for work, care Dr. F. Van Allen, 50; Central Cong. Sab. sch., for work, care Rev. L. S. Gates, 50 and for Bible-reader, Madura, 50; New York, Y. P. S. C. E. of North Cong. ch., for native preacher, care Rev. J. P. Jones, 40; New York Mills, Mary I. Parry, for Lend-a-hand Fund, Ceylon, 25,	215 00
PENNSYLVANIA.—Balm, Ida McCord, for Lend-a-hand Fund, Ceylon, 10; do., Leon Steward, for do., 5; Philadelphia, Sam'l D. Jordan, for do., 5,	20 00
DISTRICT OF COLUMBIA.—Washington, R. Dunning, for work, care Rev. F. M. Price,	25 00
FLORIDA.—Winter Park, through Mrs. J. P. McNaughton, for work, care Miss C. S. Bartlett, 8.80; do., through Mrs. J. P.	

McNaughton, for work, care Miss Ilse C. Pohl, 5,	13 80
ALABAMA.—Talladega, Friend for native preacher, Madura,	40 00
OHIO.—Oberlin, 1st Cong. ch., for Anatolia College, 2.14; Rock Creek, Cong. ch., for work in Foochow, 8; Toledo, Y. P. S. C. E. of 1st Cong. ch., for catechist, Madura, 30,	40 14
ILLINOIS.—Belvidere, Sab. sch. class, for pupil, care Miss E. M. Blakely, 5; Campaign, Mr. and Mrs. Leonard Schlenck, for Bible-reader, India, 50; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Oak Park, 3d Cong. ch., for native worker, care Rev. C. A. Nelson, 17.07; do., Mr. and Mrs. Geo. R. Hemingway, for native worker, care Rev. R. Winsor, 10.09; Wheaton, The College Church of Christ, for native helpers, Madura, 14.50,	97 66
MICHIGAN.—Bridgman, Y. P. S. C. E., for education of orphan, care Mrs. L. O. Lee, 6.25; Cadillac, Woman's Mis. Soc. of Cong. ch., for support of child widow, Ceylon, 6; Chelsea, Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. H. G. Bissell, 25; Lewiston, Cong. ch., for support native worker, care Rev. C. S. Vaughan, 25.50; Mattawan, Y. P. S. C. E., for work, care Rev. F. R. Bunker, 2,	64 75
WISCONSIN.—Delavan, Chinese curios, for work, care Rev. I. J. Atwood, 25; Milwaukee, Mrs. L. E. Williams, for use Mrs. G. D. Marsh, 5,	30 00
IOWA.—Waterloo, John H. Leavitt, for church building, care Rev. G. D. Marsh,	100 00
MINNESOTA.—Minneapolis, W. H. Norris, 2d quar. subs. Hazen Aid,	7 50
NEBRASKA.—Curtis, Mrs. C. W. Preston's class, for support of native worker, care Rev. F. E. Jeffrey,	20 00
OREGON.—Forest Grove, Cong. Sab. sch., for work, Rev. J. P. McNaughton,	10 00
COLORADO.—Colorado Springs, Mrs. M. C. Gile, for work, care Rev. E. Fairbank,	200 00
IDAHO.—Weiser, Y. P. S. C. E., for work, care Miss M. B. Harding,	4 05
NORTH DAKOTA.—Oriska, Kellogg and Dorothy Bascom, for Ireland Home,	1 00
CALIFORNIA.—Los Angeles, Vernon Cong. ch., for work, care Rev. H. C. Hazen, 25; Ontario, Rev. D. B. Eells, for native helper, care Rev. R. Winsor, 25; Westside, Non-denominational ch., for native preacher, care Rev. J. C. Dorward, 61.90,	111 90
CANADA.—Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50; Lieury (Ontario), Mrs. I. F. Laughlin, for native worker, Foochow, 30,	80 00

GORDON THEOLOGICAL SEMINARY,
Tung cho, China.

Income of Endowment,	352 50
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NORTH CHINA COLLEGE ENDOWMENT.

Income,	250 00
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INCOME ENDOWMENT ANATOLIA
COLLEGE.

Income from Blank Memorial Fund, for scholarship,	39 00
	12,782 45
Donations received in April,	64,971 95
Legacies received in April,	3,725 73
	68,697 68

Total from September 1, 1899, to April 30, 1900: Donations, \$346,219.05; Legacies, \$85,390.05 = \$431,609.10.

For Young People.

CONTRASTED SCENES IN JOHANNESBURG, TRANSVAAL.

BY REV. H. D. GOODENOUGH.

Is there any place in the world that can show such sharp contrasts as this thirteen-year-old town of Johannesburg? Had you been with me one day in August, 1899, I would have shown you some strange sights.

It is Sunday or we would not choose to go out today, for it is a wild, windy, dusty day. Great whirling clouds of red dust fly hither and thither over the city. It seems as if the day were trying to emphasize the truth that



JOHANNESBURG, ON THE DAY OF THE JAMESON RAID, 1895.

this is a land of contrasts. Yesterday was one of our perfect days. The sky! There *may* be places where the skies are as clear and blue and perfect, but I have never seen them. The soft delicious air of a "day in June" is here without its languor. But today the sharp biting wind, reënforced by flying particles of dust and sand, strike us in the face, and soon eyes and mouth and ears and nose are full. Let us rest a bit in the shelter of this shanty.

This "shanty," as I have called it, was a short time since an illicit liquor den. Not many weeks ago, every Sunday we would see crowds of drunken natives hanging about it, and streams of drunken natives flowing forth from it. For months this went on in spite of the law prohibiting the sale of liquor to natives in spite of the fact that contraventions of the law were punished

by a fine of from £50 to £150. There has been a change for the better during the past few weeks, but how long it will last no one knows. That it will be a lasting change, no one who knows the Government pretends to hope.

That fine church across the street from the "shanty," belongs to the Church of England. Those wires there come from twenty miles out of the city, where there is a large electric plant which supplies the city with electric lights. We pass now one of the smallest and richest mines on the Rand. It paid *only* 500 per cent dividends in 1897, and probably about the same in 1898. It is nearly worked out now.

Here we come to the Robinson Mine, which for a long time has been and still is the premier mine in the Transvaal. About 20,000 ounces of gold represents its output per month, worth £75,000, or £900,000 (\$4,500,000) per



THE DIAMOND MINES AT KIMBERLEY.

year. We are going to visit the Robinson "compound," as the place is called where the native workmen are housed. Before we go on to the compound, which is half a mile further, let us take a look at the town, as well as we can through the clouds of dust.

Right across the city, on that hill over there, is the famous fort of which you have heard, by means of which an infatuated government and people hope to keep in subjection twice their number of freemen. I should like to take you through the town, and show you some of its handsome buildings, standing as many of them do alongside of mean little tin shanties. There is the fine new railway station, where before the war were received daily, passengers from Cape Town, Port Elizabeth, East London, Durban, and Delagoa Bay. Lines of trams reach to every part of the city. I would like to show you a handsome store standing on a lot fifty by fifty feet. The ninety-nine-year lease of this

lot was sold in 1887 for £125, and nine years after, it changed hands at £40,000.

We pass the large mill, with its 140 stamps, which night and day grinds out the gold from the rough quartz. It is Sunday, but the poor owners cannot afford to let the mill lie idle. And we are at the compound. It is such a cold, dusty day we cannot hope to gather the natives outside for a service. There are 2,000 natives gathered in this one compound, coming from every part of South Africa, and representing every tribe and race. The sound of a drum reminds us how often our services have been interrupted by a big native dance. But today we expect to go into their rooms and sit down and talk with them about our King. But see, there is a crowd gathered, what can keep them so quiet? We make our way through the crowd, which opens to us, our passport being a white skin. And now we see the cause of the gathering.

Seated on a blanket in the midst of the crowd is a "witch doctor." His long, matted, greasy, black hair, with little bladders tied in it, and a necklace of bones, claws, bladders, proclaim him such. Spread out before him on the blanket are his shells and bones for "divining." Seated about him on the ground



A ZULU WITCH DOCTOR.

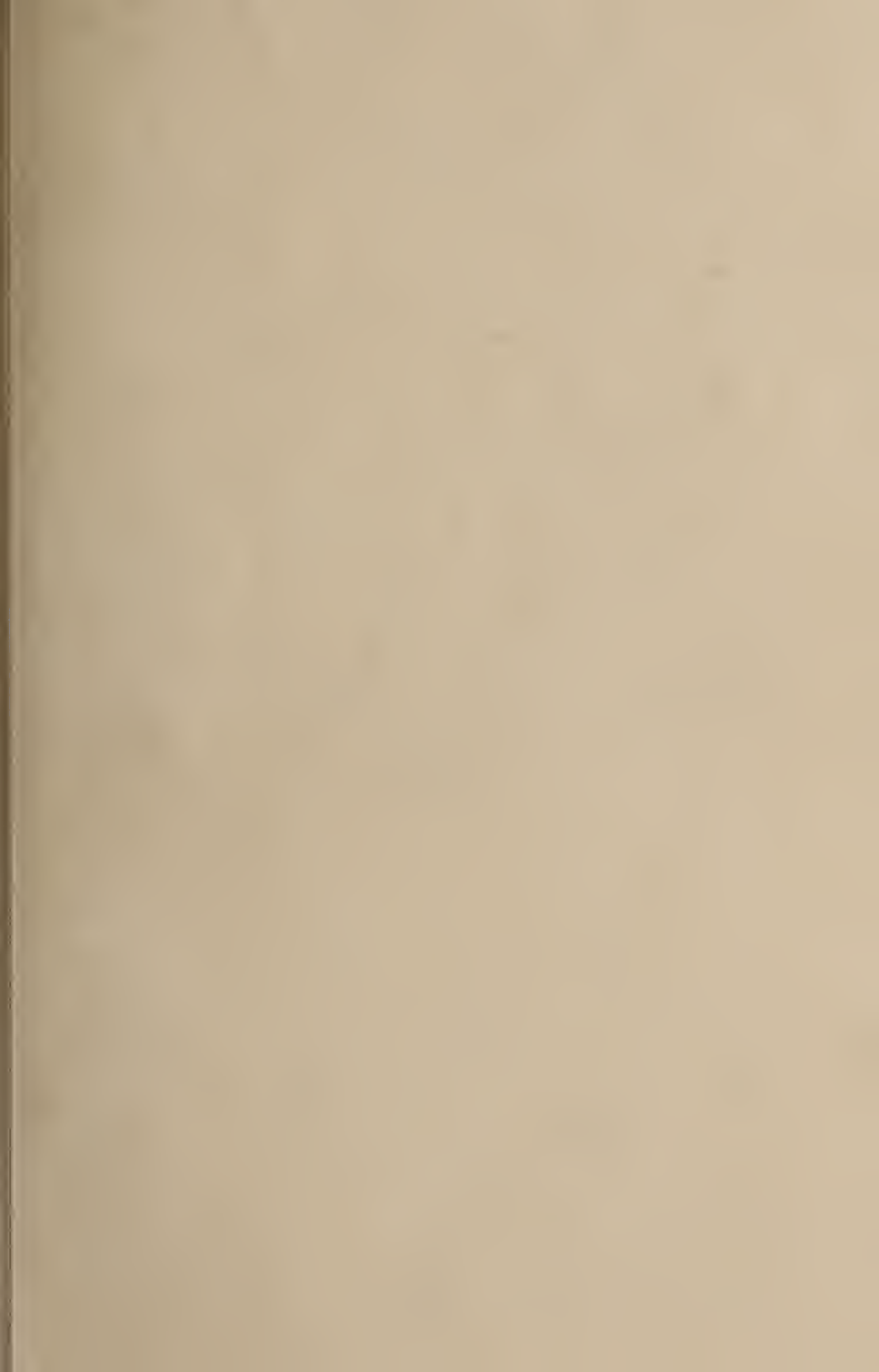
are about twenty natives, while standing and looking on is a big crowd which must number close on one thousand natives. The doctor is an East Coast native, a Mutsa, but when he at last speaks, it is in the aristocratic language of South Africa, the Zulu, though he speaks it badly. He recites the case for which his services have been called in. "A man has been taken ill in this room, where these people who are seated about me sleep. Some one has made him ill. Perhaps it is one who sleeps in the room; perhaps it is some one who came from another compound. I am to point out who has done this evil deed."

After each sentence the crowd thunders out "si ya vum," (we agree). Now the sick man tells how while he was drilling a hole down in the mine he was suddenly taken ill, and has not been able to work since. The doctor

calls upon each of the men seated on the ground, being those who sleep in the same room with the sick man, to come close, sit down on the blanket in front of him, take up the "divining" bones in his two hands and cast them down again on the blanket. The doctor looks at the bones closely and decides whether that man is the guilty one. One after another does this, and then goes back to his place. The last one of all is retained and told that he knows who has made the man ill. He says he does not know, that he himself is not very well. All press him to confess. Is it himself or a friend of his? The doctor, to quicken the man's action and at the same time fatten his own purse, tells him he must pay ten shillings. (The doctor received a "retaining fee of thirty shillings before he would open his mouth.) At last the doctor says the "abatakati," (the witches), are those two over there, the one with the smallpox marks and the young fellow sitting in front of him, and at the request of the crowd he dips his brush of horsehair in a dish of blood and water and strikes the two whom he indicates. The crowd yells, some with sticks and great whips of hippopotamus hide strike the poor fellows over their shoulders, head, and face. The young fellow takes to his heels, with a yelling crowd after him. He is soon brought back, his face covered with blood, and lip swollen to twice its natural size. The two men are taken into their room and we follow, fearing that they will be killed. My native preacher, who comes from Inhambane, says many at his home are thus killed, and that these men will be killed, or at least terribly hurt, if the white man goes away. So we stay in spite of their protests. Totally unarmed, with nothing in his hand but a Zulu Testament, surrounded by a crowd of naked, yelling savages who are thirsting for the blood of these two men, the white face prevails. A spear raised against one of the men, is given up to the white hand laid upon it. Angry voices mutter, "go out, this is not your affair," but the white man tells them he will not go out, and if they injure those men he will be a witness against them. At last the two men are told to take their blankets and go, and now we may go too. We have held no service, but the morning has not been wasted.



A SOUTH AFRICAN WAGON.



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